

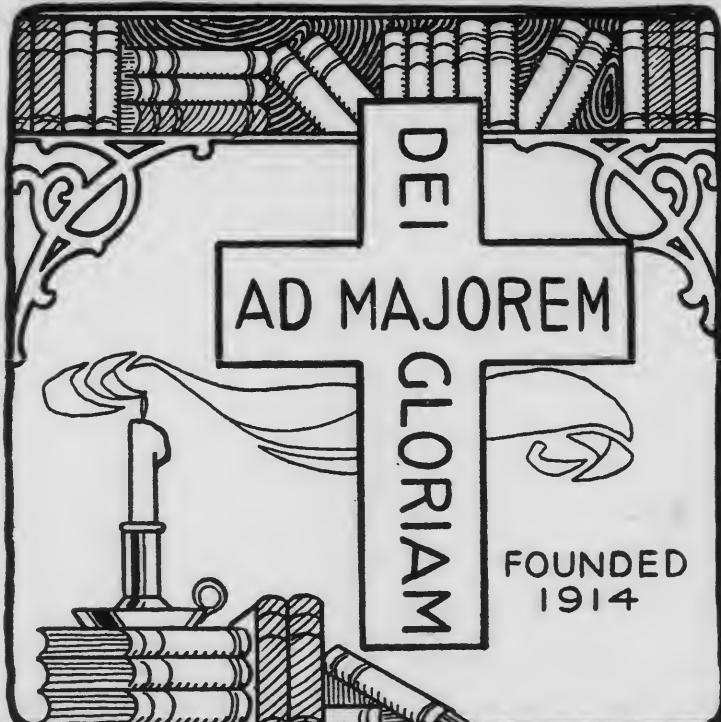
LOVE
LIES
NOTES
G

WOODHOUSE GROVE
SCHOOL:
MEMORIALS
AND
REMINISCENCES

J. T. SLUGG

BW73
W66S4

School of Theology

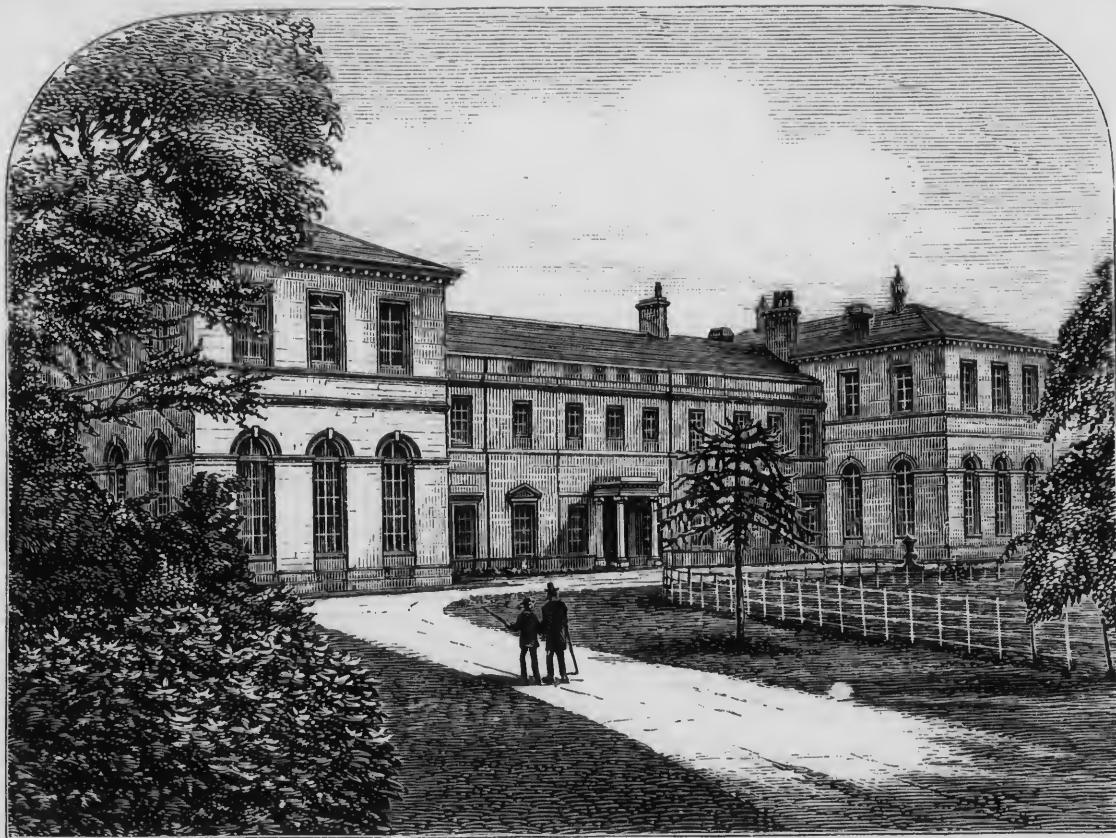


THEOLOGICAL LIBRARY
Thursfield Smith Collection, No. 722.7-338

881

Wes232

WOODHOUSE GROVE SCHOOL.



WOODHOUSE GROVE.

922.7
338

WOODHOUSE GROVE SCHOOL:

Memorials and Reminiscences.

BY

J. T. SLUGG, F.R.A.S.,

AUTHOR OF "THE STARS AND THE TELESCOPE," "OBSERVATIONAL ASTRONOMY,"
AND "REMINISCENCES OF MANCHESTER FIFTY YEARS AGO."

LONDON :

PUBLISHED FOR THE AUTHOR :

T. WOOLMER, 2, CASTLE STREET, CITY ROAD,
AND 66, PATERNOSTER ROW, E.C.

MANCHESTER: J. E. CORNISH, PICCADILLY.

—
1885.

[All rights reserved.]

MANCHESTER :
PRINTED BY A. IRELAND AND CO.
PALL MALL.

TO

HENRY HARTLEY FOWLER, ESQ.,

MEMBER OF PARLIAMENT FOR THE BOROUGH OF WOLVERHAMPTON,

AND UNDER-SECRETARY OF STATE;

A CONSTANT FRIEND OF PROGRESS, AND

A FAITHFUL SON OF HIS CHURCH;

WHO,

IN THE COUNCIL CHAMBER OF HIS ADOPTED TOWN,

IN THE NATIONAL LEGISLATURE,

AND

IN THE STATE ADMINISTRATION,

HAS REFLECTED HONOUR UPON THE SCHOOL

OF WHICH THESE PAGES ARE

A MEMORIAL.

ERRATA.

- ✓ Pages 143 and 144, for "M' Owen" read "M' Owan."
- ✓ Page 205, line 12 from top, for "Partrey" read "Portrey."
- ✓ Page 238, line 13 from foot, for "the Chairman" read "a Director."

P R E F A C E .

NOW-A-DAYS every author should have a clear justification for writing a new book. There are now so many books and so many duties to be performed, that writing an unnecessary book is always a blunder, and sometimes even a crime. The apology for this history lies in the fact that a school having many memorable associations, and having played an important part in the history of Methodism and of English life generally, has lately been closed, never probably to be reopened upon its former foundation. The faithful chronicling of its life-history must be an interesting contribution to the history of our own nation and its religious life. There is also a public who are awaiting the book, a public of old scholars, many of whom have given me their valuable assurances and encouragement. Of these "old boys," I would especially refer to Dr. Sykes, of Doncaster, and Mr. John W. Roadhouse, of Leeds, who in the first

instance strongly urged me to undertake the work. There are many who would have been able to execute these memorials with greater literary skill than I possess, but there are none who could have entered into the work with more enthusiasm, or have been able to gather from it more compensating pleasure. The doing of the work has been its own reward.

Many gentlemen have kindly assisted me with materials in the progress of the book. I beg to thank them *all*, and to mention by name Revs. Dr. Moulton, Geo. Fletcher, E. H. Sugden, Elijah Jackson, Mr. J. M. Hare, Mr. J. L. Strachan, and Mr. T. G. Osborn, head master of the Kingswood School. The committee of management, acting with what some have thought to be needless caution, were unable to allow me personally the loan of their old minute-books, but permitted the Rev. G. Fletcher to make brief extracts from them for my use: for this privilege I am grateful. Mr. T. G. Osborn kindly furnished me with a copy of the school register, which I found had not been very correctly kept, and he otherwise encouraged me in my work.

In discharging such a task as this, there must inevitably be found some mistakes in the history of detailed portions of the life of the school or of its

scholars. But I have done my best to arrive at as accurate conclusions as were possible with the materials at hand.

I have wished that it had been practicable to have given a fuller account of the after-history of the scholars. However, biographical sketches of more than forty, and the trades or professions of about eight hundred others, will be found at the end of the book. The governors and head masters have not been forgotten.

I now send forth this history with much hope, though chastened by the pensive feelings natural to the conclusion of a work which embraces so long a period in my own life, as well as in the history of my own Church.

J. T. SLUGG.

*Chorlton-cum-Hardy,
Easter, 1885.*

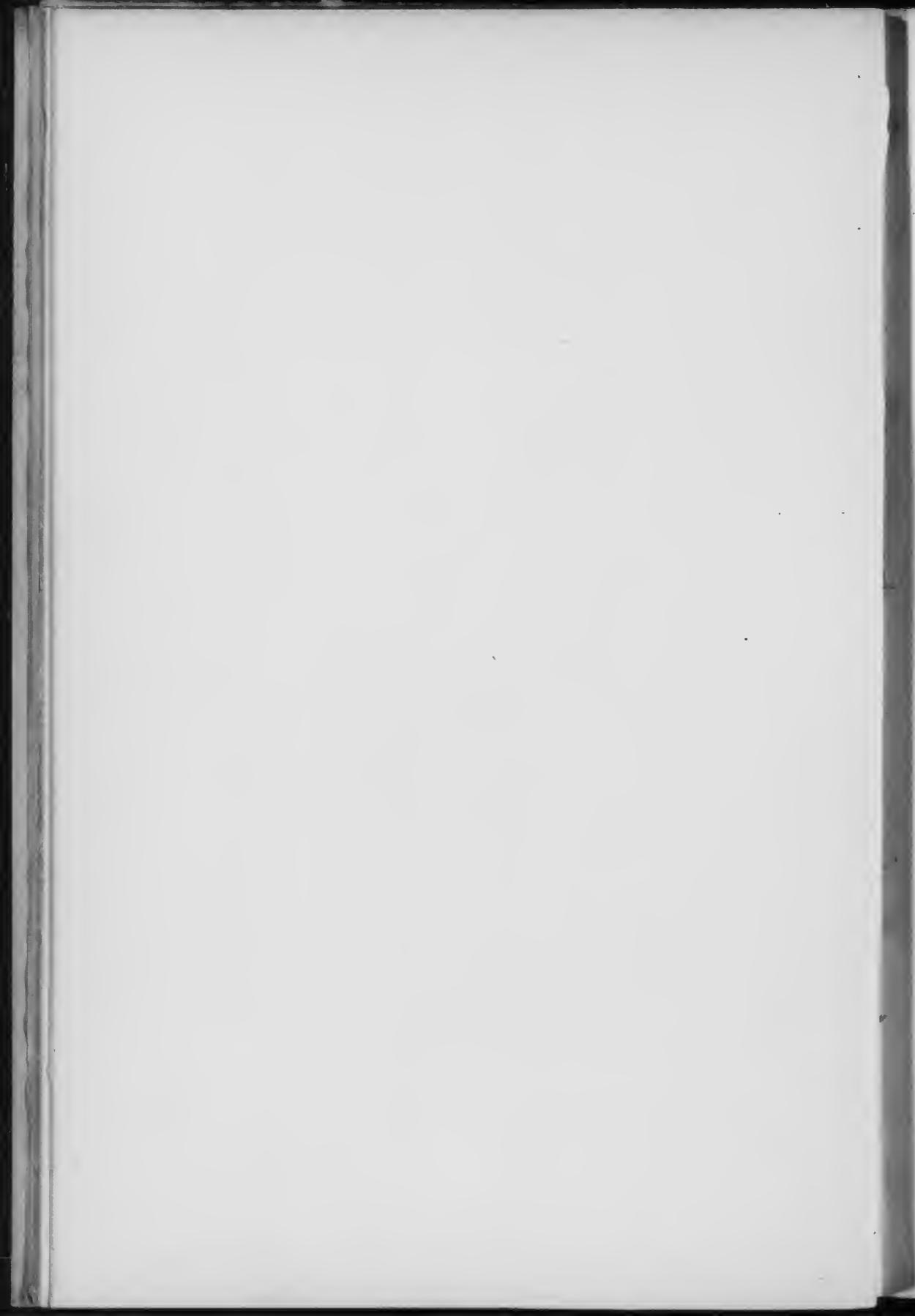


CONTENTS.

CHAPTER		PAGE
I. INTRODUCTORY...	...	1
II. ORIGIN OF SCHOOL	...	8
III. HISTORY OF PREMISES	...	16
IV. GOVERNORS	...	33
V. HEAD MASTERS	...	88
VI. SCHOOL LIFE	...	123
VII. DOMESTIC LIFE	...	156
VIII. RELIGIOUS LIFE	...	187
IX. NOTABLE INCIDENTS, ETC.	...	209
X. CONCLUSION	...	231
LIST OF SCHOLARS AND BIOGRAPHICAL SKETCHES		237
APPENDIX	...	330

ILLUSTRATIONS:

WOODHOUSE GROVE <i>Frontispiece</i>
THE FIRST SCHOOL <i>face</i> 21
GROUND PLAN OF WOODHOUSE GROVE	...	<i>face</i> 32





THE
History of Woodhouse Grove.

C H A P T E R I.

INTRODUCTORY.

IT is widely known that Woodhouse Grove was purchased by the Wesleyan Conference as a school for the education of the sons of the ministers of that Connexion. It was opened as such in January, 1812, and after serving its purpose for seventy-one years, for reasons which will be explained in the following pages, it ceased to be a school for ministers' sons. The scholars were then transferred to its elder sister at Kingswood, near Bath, and the Grove was transferred to a Limited Liability Company, which, under the superintendence of a competent head master, now receives as pupils the sons of laymen as well as of ministers. It is no longer a school exclusively for the sons of Wesleyan ministers.

It is impossible that any man who was educated at Woodhouse Grove can have witnessed its severance from

its first direct aim without deep regret ; assuaged, however, by the thought that the ends to which it is now devoted are so near akin to its original destination. During the six years when the author shared in the benefits it conferred, and on every fresh visit to the scene of his boyhood, he has been more and more impressed with its various advantages. In point of education he feels that he owes everything, seminally considered, to its academical instructions, and observation has deeply convinced him that even those of its pupils who least distinguished themselves as apt scholars have, in subsequent life, evinced, in different degrees, the cultural formation and generous spirit derived from what may be fairly styled the genius of the place. The habits of discipline inculcated, the regularity of the life led, the free air breathed, and the wholesome diet given, with the pious customs of the establishment, could scarcely fail to leave a permanent mark upon every boy who went out from it. Without any qualifying reserve, its topographical situation may be pronounced equal to the finest in England, if not in the world. The river Aire, taking its rise in the wild moors near Malham in the north-west of the West Riding of Yorkshire, runs about a mile underground to Malham Cove ; and then, reappearing, takes a south-easterly direction till it receives the Calder about twelve miles below Leeds. It then assumes a more easterly direction, till it joins the Ouse, and with the waters of that river joins the Humber, and so empties itself into the German Ocean. On its reappearance after leaving Malham Cove, it rushes down a rocky chasm in a torrent, and continuing its tumultuous fall into the valley below it begins its peaceful flow

through the dale which still bears its name. In days when some of us were boys the stream was pure and clear, and surpassingly sweet was it in the summer months to disport ourselves in its waters. Alas! that such a stream should become such as it now is. It is next to an impossibility that the salubrity and beauties of the situation can be over estimated.

Mr. John Middleton Hare, in his Memoirs of his brother, the Rev. Robert H. Hare, who was my schoolfellow, says of the situation and beauty of Woodhouse Grove: "Every Grove boy well knows a native susceptibility to the charms of natural scenery could in few places be more certainly elicited, or cultivated to a higher degree, than along the banks of the Aire, and within view of the hanging woods of Rawdon and Calverley. On the higher side of Apperley Bridge, the landscape is, or was, however, yet more exquisitely beautiful; and no one, who in youth approached Esholt Hall through the splendid avenue of trees, or skipped across the Aire, running parallel to it, by the stepping stones, between which its irritated silver waters brawled as they glided on, or proceeded to Guiseley through the glades of the wood, whose giant limbs swept the sward, while among their boughs the nimble squirrels lilted like birds or butterflies, can be surprised that John Wesley should have set down that sylvan spot as the 'Caprera of Yorkshire.'" Mr. Hare adds, in a footnote, that the Rev. Edward B. Pinder drew a beautiful picture of the Grove and its surroundings, on recalling his first approach to it, in the company of the present Rev. C. G. Turton and his brother Jabez, and of the younger son of the late Rev. William

Edward Miller, Charles, who died in Chili. "As we approached within a mile or two of the school, Miller pointed out to us the chimneys of the house just peeping to view among the trees, which, with the surrounding scenery, produced a charming impression on our minds. I cannot but think that the beauties of the neighbourhood contributed with other things to fix those enthusiastic recollections of the place which are so general amongst old Grove boys. Calverley and Rawdon Woods, so conspicuous from the premises, bore the aspect almost of nature's primitive wilderness. No adornments of art (which does not always, as an old school copy had it, improve nature), in the shape of villas, with their carriage roads cutting unceremoniously through her domains, had then broken in upon their solitude and impaired their native simplicity. Esholt walk, terminating in the noble mansion of the Stansfield-Cromptons, was, I think, a more magnificent avenue than it is now, having trees more densely planted on either side. The Grove's academic shades, with such natural attractions of scenery, and almost close to the banks of the Aire, then a pellucid stream, might be deemed fitting haunts for the Muses, and a valuable spot for acquiring familiarity with the old classic legends of Dryads and Naiads, and all the literature of Greece and Rome."

I may be allowed to corroborate the foregoing description of Esholt Hall and its surroundings, by mentioning that I recollect on one occasion, when a scholar, Mr. Parker, the head master, allowing a fellow pupil and myself to go as far, in order to collect some botanical specimens. It was a fine, warm spring day, and we were so charmed and

beguiled by the pleasantness of the ramble that, having no timepiece to warn us of the flight of time, we stayed much longer than we should have done, and on returning to school we were severely reprimanded.

On the subject of the fortunate purchase made by the Grove committee, the *Monthly Magazine*, or *British Register*, for November, 1811, says: "Woodhouse Grove, near Leeds, the estate recently purchased by the Methodists for a large seminary of education, is, without exception, one of the most delightful situations in this country. It is situated in a rich and highly-cultivated valley on the banks of the river Aire, abounding in wood and water. To the north is the beautiful scenery of Esholt; the south aspect presents the bold and interesting landscapes of Rawdon and Horsforth, and the west the towering woods of Calverley. The estate, which, besides the mansion, consists of about fifteen acres of land, cost the Methodists only £4,575, a sum scarcely equal to the value of the buildings."

It can hardly be believed that the numerous advantages of such a fortunate purchase should have been so readily sacrificed. Every youth who had the advantage of being a scholar there will ever regard the fact of his having been educated there as most fortunate.

It was my happy lot to be a scholar at the Grove from 1822 to 1828, where I spent six pleasant years, to which, at seventy years of age, I am permitted to look back with fond delight. It has been to me a labour of love, and no small joy, to gather together as many recollections of the past as possible, of others as well as myself; and, at the request

of some of my old schoolfellows, present the following Memorials.

In the year 1822, and for many years after, boys entered the school at eight and left it at fourteen years of age. In that year my father was "travelling" at Malton, having for his superintendent the Rev. Francis Derry, whose eldest son, Frank, had been two or three years at the Grove. Born in June, 1814, I was eligible that year to be admitted into the school, and my father, having arranged preliminaries with the governor, agreed to take me with young Derry, calling at York for two or three other boys, one of whom was going also as a new scholar. Accordingly we proceeded to York on the outside of the coach, where we were joined by some of the sons of the Rev. Isaac Turton, then stationed there. My father engaged a post-chaise for us, putting us juveniles inside whilst he rode outside. In due time we arrived at the Grove safely. My father stayed all night there, and I was allowed to sleep with him in a bedroom known as the "Green Room." In the morning he prayed with me before leaving the room, commanding me to God's care, whilst I sobbed and shed an abundance of tears, boy-like, under the circumstances. I had my breakfast with the other boys, of butterless bread and milk, and at nine o'clock entered the school, where I was put into a class and an Eton Latin Grammar was placed in my hands, with instructions to learn by heart so many lines. Before leaving home I had learnt Lindley Murray's English Grammar, and had gone through it five times, which fact gave me an easy acquaintance with the mysteries of the Latin one. In this way I was first introduced into

Woodhouse Grove School, where I spent six happy years, and where I experienced advantages the results of which I reap at this day.

In the following pages will be found reminiscences illustrating other portions of the history of the school. Amongst them will be read with interest those of the Revs. Dr. Moulton; E. H. Sugden, B.A., B.Sc.; Elijah Jackson (who for a time was a junior master), and others.

CHAPTER II.

ORIGIN.

THOSE persons are mistaken who suppose that the present perfected form and constitution of Methodism are the products of John Wesley's mind ; that all their details were hatched in one day in his brain ! Instead of this, when he took one step he hardly knew, or even guessed, what the next would be, or where it would lead him. The whole system of Methodism is the result of development, over-ruled by the providence of God. This was especially the case as to the calling out and sending forth of Mr. Wesley's "helpers," the earliest race of Methodist preachers. Only they who have taken any interest in the matter know or can conceive what hardships these noble-minded and heroic men endured. Previous to 1752 all the stipend they received was simply their travelling expenses, which were paid them by the stewards of the various circuits in which they laboured. Many of them gave up their business and employment to preach, not knowing how they were to be fed and clothed. In most cases they were single men, and their board was gratuitously given by members of the societies as they passed along from town to town.* At the Conference of 1752 an attempt

* Stevens' "History of Methodism."

was made to provide for their better support, and it was ordained that each preacher should be supplied with £12 a year, which sum for many years was paid them very irregularly, the self-denying itinerants having to be content with such partial payments as their brethren could make. Small as was the pittance allowed, we learn that in 1765 a deputation was sent from York to the Conference at Manchester to plead against the large sum of £12 being allowed to the preachers.* Mr. Wesley himself received a stipend of twelve guineas a year, obtaining it from the stewards of the place where he chanced to be when it was due. There is a society book still in existence in Manchester containing several entries of this sum paid to him. He sympathised with the straits to which his preachers were put, and relieved them as far as he could. As late as 1788 he wrote to Jonathan Crowther: "You want money, and money you shall have, if I can beg, borrow, or—anything but steal it. I say, therefore, 'Dwell in the land and be doing good, and verily thou shalt be fed.' When I had only blackberries to eat in Cornwall, still God gave me strength sufficient for my work."

In the cash-book of a society, in one of the most ancient cities of the kingdom, there is an entry of "7s. 6d. for turning the preacher's coat, and making it fit the second preacher." And so the practice sprang up of supplying the various wants of the preachers in this way. In the circuit cash-book already alluded to, there are entries of moneys paid on Mr. Wesley's account when he visited Manchester. For instance—"A pair of breeches, 15s. 9d.; a saddle, 9s.;

* Smith's "History of Methodism."

Mr. Wesley's man, a coat, £1. 13s. 6d.; a chaise for Mr. Wesley to Chorley, 9s. 9d.; Cash on the road, 4s." This principle of maintenance was carried out to a great extent as to the preachers, and is so at the present day. As late as the year 1833, in a circuit like Blackburn, the stipend was paid in this form :—the preacher and his wife each received four guineas per quarter for what was called quarterage; 15s. per week for board; £6 a year for a servant, and half a guinea per quarter for postages and stationery. Hence, assistance in the education of a preacher's sons became recognised as a necessity, and it was seen that this could be provided better at a large school than otherwise.

It has been well said "that the evangelistic side of the history of Methodism is properly so prominent and so truly marvellous that it eclipses in some measure its educational spirit." The Wesleys themselves were educators before they were evangelists, John being a "Fellow" and Charles a tutor at the time the so-called Holy Club began its meetings. So that it was quite in accordance with their practice that they maintained that to be a Christian was a man's first necessity, and to be a scholar was a consequent necessity.

Whitefield had no sooner witnessed the effects of his preaching to the degraded colliers of Kingswood, than he set about establishing a school there for the education of their children. Being under the necessity of visiting America, he handed to Mr. Wesley his scheme, which the latter heartily entered into. His more practical instinct led him to widen Mr. Whitefield's basis. Instead of a school

merely for the children of the miners, he endeavoured to found a "Christian school such as would not disgrace the Apostolic age," for the benefit of Methodist children generally, not only of Kingswood, but of other places. He happened one day to state his plans to a lady of wealth, who was so impressed by his statement, that unsolicited she presented him with bank notes to the value of five hundred pounds, to which, with equal readiness, she added three hundred more. This handsome gift enabled him to establish Kingswood School, to which he gave a curriculum of which he said, "Whoever carefully goes through this course, will be a better scholar than nine-tenths of the graduates of Oxford or Cambridge." Wesley was before his day, for the school was not supported as he expected. Nevertheless, through many embarrassments, it struggled on until in 1787, when it was changed from a school for Methodists generally, and became a school for "the education of the sons of itinerant Methodist preachers."

The Rev. John Hammond, a contemporary of Mr. Wesley, in his Memoirs of him, says: "The rules of the school discover a large mixture of singularity and good sense. The general plan of education was well calculated to give the pupils a good share of classical learning. Most of the classics, for obvious reasons, he extracted. He permitted no translation whatever; and his grammars, which are very concise, are in English. The order in which the higher books were read was much the same as in other schools; but in the first class, instead of Corderius or Eutropius, he introduced a book of his own composition, entitled, *Prælectiones Pueriles*, and written in easy yet not

inelegant Latin. The second class read Kempis and Erasmus. Pope's observation, that 'whate'er is best administered is best,' may be applied with great propriety to Kingswood School. Had it been ably governed, it must have been more extensively useful. There were some errors in the management of this institution, which to mention is to condemn." It was a rule that the boys should rise at four. They were not permitted to play on any consideration, because, as Mr. Wesley says, "he that plays while he is a boy will play when he is a man;" and the frequent returns of prayers and sermons, and exhortations, were such as to give, not a taste for religion, but a loathing. Each of these rules carries absurdity upon the face of it. What shall a boy do, shivering in the cold, from four till eight in a winter's morning? It is true he may hear prayers and sing hymns, but we venture to say he will be so heartily weary of both that they will scarcely do him much good! The rule concerning play is, if possible, still more unreasonable than the former. Everyone knows that much and even vigorous exercise is necessary for boys. They have in all ages been indulged in youthful sports and recreations, from the courtly and elegant Horace to the most illustrious of modern heroes, and yet it did not prevent their future eminence!

The father of Dr. Adam Clarke and afterwards the famous commentator, Joseph Benson, held the office of head master at Kingswood School.

At the commencement of the present century the number of ministers was increasing so very fast that it became evident that one school for their sons would not be sufficient, and there was one far-seeing mind that grasped

the fact. That one was Jabez Bunting. In his life of his father, Mr. T. P. Bunting tells his readers that "during this Conference," which was held at Sheffield in 1811, and of which Charles Atmore was president, "a principle was established, the adoption of which must be attributed mainly, if not exclusively, to my father's patient and judicious exertions. It had become necessary to acquire a second school for the education of ministers' sons. Yorkshire was selected as the most favourable situation, and the Woodhouse Grove estate was fixed upon. It was the largest pecuniary enterprise in which the Conference had ever engaged. Yorkshire Methodists were sensible, hearty, and liberal; and it was obvious that their services in the management of this secular concern might be turned to good account. Hence, six gentlemen of that county were placed upon the committee appointed to superintend the fitting up and furnishing of the academy, and to prepare it for the purposes of education. I believe no opposition was offered to this important measure. All that Dr. Clarke had to say as he left the platform of the Conference, ere its close, was to beg that not a single tree on the estate about to be purchased might be cut down. Wise men," adds Mr. Bunting, "sometimes concern themselves greatly about trifles, while revolutions pass unobservedly before their eyes." At that time James Wood, George Marsden, and Charles Glayne were stationed at Leeds; Thomas Bartholomew, John Kershaw, and John Storey at Bradford; whilst at Halifax were Jabez Bunting, William Leach, and Mark Dawes. As it was from these three towns that the laymen were drawn who afterwards formed the committee of the

school, there is no doubt that the members of this preliminary committee were found there. When the committee met, they resolved that a subscription should be opened, and that each preacher should be asked for a guinea towards the purchase.

A printed list still exists of the subscriptions of the preachers, a copy of which is in the possession of Mr. Matthew Harrison, of Chester, who was a scholar at Kingswood when the Grove was opened as a school. His father, Robert Harrison, was a preacher, and contributed for himself £5, and a pound each for his two sons, Matthew and Stephen; his brother Thomas' name also appearing for £5. The following preachers' names and subscriptions are found in the list, amongst others: William Atherton (father of a former Attorney-General), £5. 5s.; Joseph Benson, £10. 10s.; Jabez Bunting, £5. 5s.; Charles Burton (afterwards Dr. Burton, for many years a well-known clergyman in Manchester), £5; Dr. Adam Clarke, £5. 5s.; Marshall Claxton (father of the celebrated historical painter), £5. 5s.; Jonathan Crowther, £5. 5s.; Joseph Entwistle, £10. 10s.; James Everett, £2. 2s.; John Farrar (father of the late minister of that name), and Abraham E. (John's elder brother), each £2. 2s.; Thomas Fletcher (father of the last governor of the school), £2. 2s.; Joseph Fowler (father of H. H. Fowler, M.P.), £1. 1s.; Benjamin Gregory (father of the editor), £1. 1s.; Thomas Jackson, £2; George Marsden, £10. 10s.; Miles Martindale (afterwards governor), £1. 1s.; Robert Melson (father of Dr. Melson), £3. 3s.; Robert Newton, £5. 5s.; John Rigg (father of Dr. Rigg), £2. 2s.; Thomas Slugg (the author's father), £2. 2s.; John

Stamp (afterwards governor), £5. 5s.; Thomas Vasey (father of the late Thomas Vasey), £2. 2s.; Richard Waddy (grandfather of S. D. Waddy, M.P.), £5. 5s.; Francis West (father of the late F. A. West), £3. 3s. Two of the preachers who had private means subscribed £20 each. These were Robert C. Brackenbury and John S. Pipe. The latter was heir to a wealthy uncle, who, when his nephew became converted and joined the Methodist Society, threatened to disinherit him if he continued a Methodist; but he died before he could carry his threat into execution.

The list also contains the names of several subscribers, the amount of whose subscriptions is not mentioned, amongst them being Edward Hare (the father of J. M. Hare), and William Pearson, jun. (father of Josiah Pearson).

These subscriptions were promised at the Sheffield Conference of 1811, and amounted to £1,377. 12s.

CHAPTER III.

HISTORY OF THE PREMISES.

SOON after the Conference of 1811, at which we have seen that the preachers contributed £1,377, the committee were able to report the purchase of the estate, which consisted of fifteen acres of land, for £4,575, and which included the cost of a number of fixtures and articles taken at a valuation. Unfortunately the records of that date are very incomplete, and contain no statement of the estate, nor any description of it. Inasmuch as additions were made to it from time to time, it is certain that what was then purchased was not nearly so large as the estate afterwards became. There is a record in the minute book in March, 1813, that “£1,000 premium had been asked for the purchase of the estate, and that it was thought too much and the purchase could not be entertained.” During the next year it was agreed that forty-four acres should be purchased if possible, but a month afterwards it was recorded that only ten acres should be bought. Again in the following year, 1815, Mr. Fawcett, who was an active member of the committee, was requested to purchase the whole of the estate, the committee engaging to re-purchase a certain specified portion. A month afterwards, it was reported that eleven acres had been purchased for

£1,411. 19s., and it was agreed that subscriptions should be asked to meet the outlay. As at the same time it was also agreed to purchase a theodolite, we may suppose that the new ground was to be surveyed. It was further agreed that "the cottage at the north end of the estate was to be bought." This now cannot be identified. In 1816, the lodge was purchased, and was ordered to be fitted up for the preacher and his family, who was appointed to the Grove Circuit, which had been formed at the Conference of 1813. This did not remain, however, as a preacher's residence, but was afterwards appropriated to one of the men-servants on the estate. Hence from these gleanings it seems impossible to trace the history of the growth of the present estate with more minuteness. At the first it is very probable that little more was purchased than the house and outbuildings, which are all of stone, with the garden, the Grove proper, and sufficient land to form the playground, &c. The estate was vested in the following twenty trustees :—James Wood, Dr. Coke, Joseph Benson, Henry Moore, Charles Atmore, James Bogie, Walter Griffith, Jonathan Crowther, John Gaulter, George Highfield, William Bramwell, Richard Reece, Joseph Entwistle, Thomas Wood, John Stamp, Samuel Taylor, John Stephens, George Marsden, Jabez Bunting, and Robert Newton.

The name Woodhouse Grove is not a fancy one, as "Oak Lawn," or "Fern Villa," for there is truly a pleasant grove attached. It is situated on the slope of a hill overlooking the valley of the river Aire, and past its gates the high road to Bradford descends with a steep slope to Apperley Bridge, which crosses the Aire at the foot of the

hill. The railway station is in a deep cutting, on ascending from which and emerging on to the road, if you descend the hill, you will not proceed more than forty or fifty yards before having your attention attracted to the remarkably fine and park-like entrance to what apparently is some gentleman's seat on the left, but which is, in reality, Woodhouse Grove. On passing through the entrance, before you is a fine gravelled carriage-drive sweeping round the foot of an eminence on the left, which is covered with tall beech and other trees, which have been the residence of a colony of rooks for a time longer than the existence of the school. On proceeding along the drive a beautiful scene opens out to view on the right, where the vale of Aupperley is stretched out in all its magnificence, with the Aire flowing at the bottom. On the other side of the river is a hill, whose side is covered by a wood known as Calverley Wood. On the side of another hill, to the left of Calverley Wood, is Rawdon Wood, with Rawdon Baptist College crowning its summit. On looking to the right, you see, crowning another hill, the village of Idle, whilst up the side of the hill the road to Bradford is seen winding, leading to that town over Bradford Moor.

On turning to the left, through the trees is seen on the top of the hill a square brick tower, known as "The Observatory." This is not what is generally understood by that word, viz., a building used for astronomical observations, but is used for obtaining an extensive prospect of the adjacent country. It consists of four stories, approached by four flights of steps, the top being leaded, and protected by turrets and short iron bars. When reached, a splendid

view of the surrounding country is obtained. In consequence of the winding nature of the drive the house is not seen till near the end of the way. When the Grove was first purchased, the house, which now fronts the south, then faced the east, and was not as large and noble looking as one would have expected from the appearance of the surrounding grounds. So far as the front was seen, it looked simply like a plain, stone-fronted family house. Now, there is a portico at the door, which, with the new wings, one on each side, present a noble façade, having an imposing appearance. There is a lawn in front, on which stands a sun-dial. This was erected by the Rev. Philip Garrett, a Wesleyan minister, who was a shrewd, witty, cheerful, and intelligent man, having a natural taste for mathematics and physical science. Although self taught he had acquired a fair proficiency, and published a table of logarithms, constructed by himself. He was very fond of astronomy, and in his sermons and platform addresses frequently selected his illustrations, in a natural and unostentatious way, from the "heavens above." He had given great attention to the construction of sun-dials, and left one behind him in several of the circuits in which he had laboured. At the request of his friend, Dr. Adam Clarke, he constructed one on the principle of that of Ahaz, a copy of which is given in his Commentary, in which the author names Mr. Garrett as one who possessed "a rare knowledge of the science of gnomonics, and much ingenuity in the construction of every kind of dial."

The disc, on which were delicately engraved various astronomical lines and circles, remains but little injured by

the various meteorological changes to which it has been exposed. The handsome pedestal on which the dial is fixed was the workmanship of Mr. Varley, of Burnley. The committee testified its admiration of Mr. Garrett and his work by presenting him with a purse, the contents of which were cheerfully subscribed by its members. My informant, who resided at the Grove at the time of its erection, thinks it a fortunate thing that, in the much-to-be-regretted changes which have taken place at the Grove, the dial itself has not been removed also to Kingswood.

Mr. Garrett's son was one of my schoolfellows, and he himself was a Wesleyan minister forty-four years. He died in 1843, at the age of seventy-three. He had once marked in his hat his initials, "P. G.," and at one of the Manchester Conferences some brother minister, as waggish as Mr. Garrett himself, took his hat and inserted the letter I between the P and G, to the astonishment of Mr. Garrett when he again looked at it.

After passing the sun-dial the extensive gardens are entered, which are now mostly used for kitchen purposes. In the garden there was originally a good-sized fishpond, which must have been very deep, as one of the first things the committee did was to have it filled in so as not to be more than three feet deep; whilst a palisade was erected round a portion of the garden to keep the boys out of it. The orchard was also planted with trees. It is probable that a piece of ground was set apart at first as gardens* for the boys, for orders were afterwards given that it should be

* This supposition is confirmed by one of the letters from John S. Stamp to his father, quoted in the Appendix.

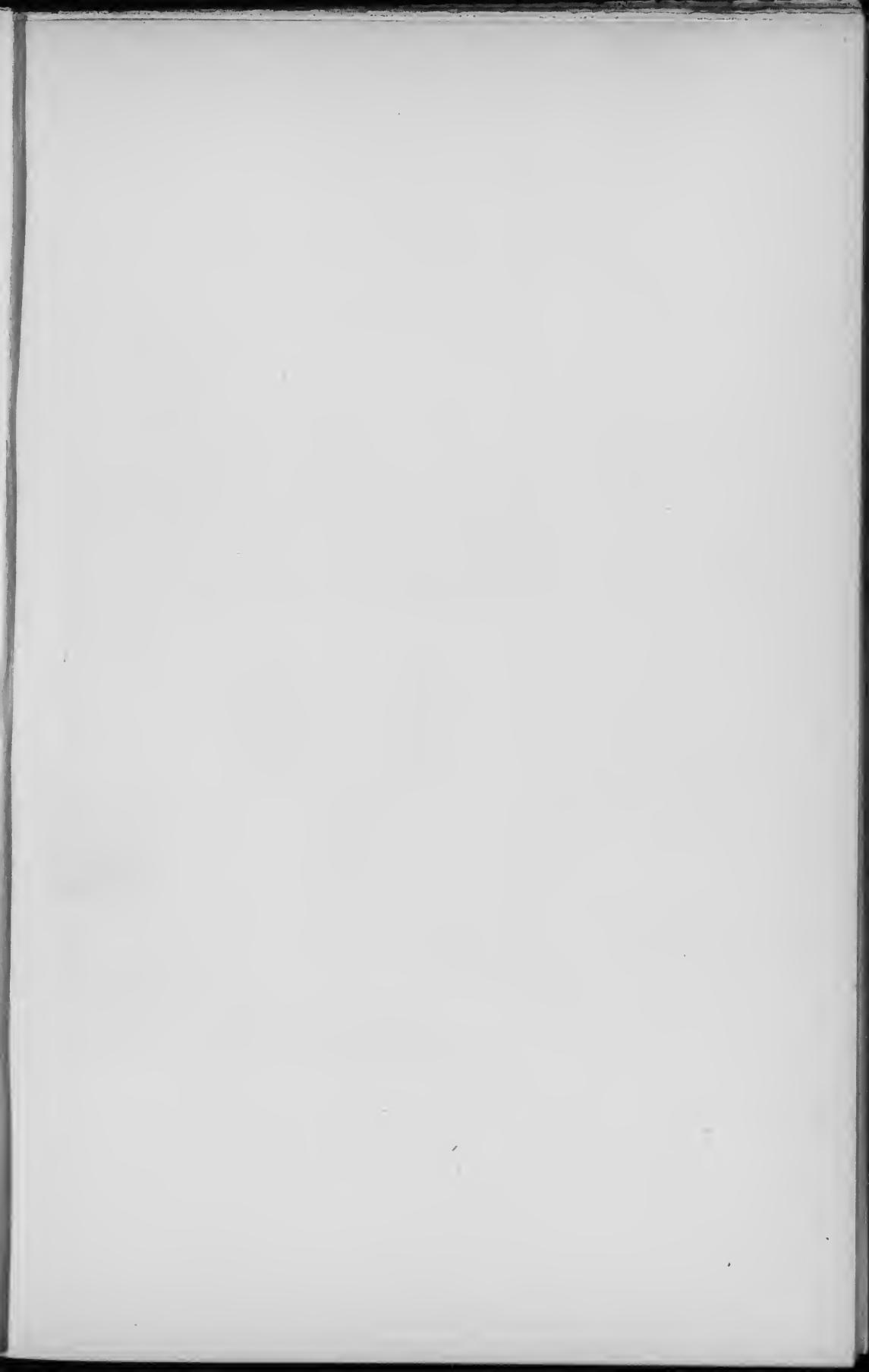


the various meteorological changes to which it has been exposed. The handsome pedestal on which the dial is fixed was the workmanship of Mr. Varley, of Burnley. The committee testified its admiration of Mr. Garrett and his work by presenting him with a purse, the contents of which were cheerfully subscribed by its members. My informant, who resided at the Grove at the time of its erection, thinks it a fortunate thing that, in the much-to-be-regretted changes which have taken place at the Grove, the dial itself has not been removed also to Kingswood.

Mr. Garrett's son was one of my schoolfellows, and he himself was a Wesleyan minister forty-four years. He died in 1843, at the age of seventy-three. He had once marked in his hat his initials, "P. G.," and at one of the Manchester Conferences some brother minister, as waggish as Mr. Garrett himself, took his hat and inserted the letter I between the P and G, to the astonishment of Mr. Garrett when he again looked at it.

After passing the sun-dial the extensive gardens are entered, which are now mostly used for kitchen purposes. In the garden there was originally a good-sized fishpond, which must have been very deep, as one of the first things the committee did was to have it filled in so as not to be more than three feet deep; whilst a palisade was erected round a portion of the garden to keep the boys out of it. The orchard was also planted with trees. It is probable that a piece of ground was set apart at first as gardens* for the boys, for orders were afterwards given that it should be

* This supposition is confirmed by one of the letters from John S. Stamp to his father, quoted in the Appendix.





THE FIRST SCHOOL.

From a photograph lent by George Doncaster, Esq.

turned into a playground, and special instructions were issued that the boys were not to go beyond the playground. The fishpond has been filled up for many years.

From the observatory one also sees what changes civilization has wrought, in the railway running past the school; which railway has tended to increase the number of villas scattered around, belonging to gentlemen having their business at Leeds and Bradford. Before railway facilities were thus increased there was only one such residence near the Grove ; this was known as "Acacia Cot," inhabited by Mr. Fawcett, an independent gentleman, whom I well remember, as he and his family occasionally attended divine worship in the chapel, occupying the square pew on the left of the preacher.

When the 12th of January, the day of opening, arrived, under the circumstances we must not be surprised to find that there was considerable unpreparedness on the part of the committee as to the reception of scholars. No room had been provided which could be used for teaching. The best that could be done was to utilise the dining-hall for an hour in the morning and an hour in the afternoon. This arrangement continued for a short time, until a suitable schoolroom could be provided.

It seemed difficult to select a room which could be converted into a schoolroom, but, "necessity being the mother of invention," it became apparent that the building which had been used as a barn presented the most likely features. It was roomy, and, being built of stone, was substantial ; and, after being suitably fitted up, it became the "Wesleyan Academy, Woodhouse Grove," in which for

the first thirty years of its existence the scholars received their education—including such boys as W. W. Stamp, Samuel Waddy, Francis A. West, John Farrar, Richard M. Reece, George Morley, William Atherton, William M. Bunting, George Brown Macdonald, John Leppington, and Jacob Stanley. Though only eight scholars were present the first day, before the end of the year seventy had entered. At the back of the school was a much smaller room, afterwards known as the “classical room,” which was fitted up for the benefit of those boys who were considered eligible to advance a little beyond a mere English education.

The same ingenuity which converted a barn into a schoolroom was called into requisition to provide a place for worship, which might be called a chapel, and again it was found equal to the occasion. Another equally substantial stone building, jutting out at a right angle from the end of the school, formed the stables, and it was found practicable to convert the space over it into a good substitute for a chapel, and which became the “chapel” for twenty years. It had a separate entrance, and was a long upper room, having the pulpit at one end, with a square family pew on each side. The pews allotted to the boys were placed at right angles to the length, each one being higher than the one before it, somewhat on the plan of an amphitheatre.

The dining-hall was then in the building which fronts the old school, and the principal bedroom, holding forty-eight cribs, was over it. There were two other bedrooms connected with the large one, one of which contained twenty cribs, and another which contained twelve. The dining-hall seemed to me when a scholar to be a very large room,

and nothing ever astonished me more than some thirty years afterwards, on revisiting it, to find it really so small. So time works. Strong deal tables were placed along each side of the room, and a third row down the centre. Twenty boys sat on each side of the tables, with a monitor at each end; whilst the central one was vacant, except for occasional use. There were two windows looking into the front yard on one side, and two on the other looking into the garden. In front of one was a recess in which stood a rostrum, at which each boy in his turn stood morning and evening and read the chapter at prayers. At the end of the room, which was opposite the door by which the boys entered, was a long seat fixed against the wall, on which the governor's family and domestics sat during the reading of the Bible.

The room is now divided into one or two classrooms. The lavatory was on the same floor (though it was not then called by so refined a name), and was supplied with three wooden troughs, placed against the walls, which were filled every morning with clean cold water, and the boys who first entered had the advantage of clean water, but all the rest of the eighty boys had to use the same water and the same towels. Beyond were also the washhouse for the clothes, and the shoehouse supplied with shelves for eighty extra pairs of shoes. The yard which now separates the old schoolroom from the former dining-hall was then divided by a wall into two parts, and the lower part of the yard was reached from the school by seven shallow stone steps. These steps went by the name of "the seven steps," and it was customary for the boys to "bell" any lad against whom they had a grudge, by making him sit on the top

step, and taking hold of his feet, pull him down, step by step, to the bottom; other boys keeping his body erect during the operation. I am not ashamed to say that during my fifth year I was compelled to undergo the operation for the following reason. I was put into a class of boys who were twelve months older than myself, and was at the bottom of the class. It appears that the boys of that class just then had a code of honour amongst themselves that they should not get above one another. One morning, before breakfast, we were up at Mr. Parker's desk, scanning Horace, and I remember there is a line, the last word of which is *regibus*, the second syllable of which is short; and the first boy was asked why it was short, and he could not tell. The question went all down the class till it came to me, when I innocently answered, "by declension," and went to the top of the class. The other boys were so exasperated that on coming out of school I was taken to the "seven steps" and "belled." Along the walls surrounding this front playground were numbers painted from one to eighty, under one of which each boy ranged himself when the bell rang for meals; the bell being hung in the corner by the dining-room door. The yard was flagged alongside of the buildings spoken of, from which was another row of flags to the foot of the "seven steps." These flags were a favourite spot with the boys for the exercise of jumping, each boy trying in how few jumps he could reach their termination. The steps have since been removed and the ground levelled. At the right hand of the school was the bakehouse, behind which was the farmyard; the bakehouse still retaining its old locality, I believe.

Behind the school was the classical room, so called, already described, but which at the time I am speaking of was only used as a lecture-room, in which Mr. Parker gave science lectures every Friday evening.

There was no alteration in the premises until the year 1827, when it became evident that the school was too small, and that it must be enlarged so as to accommodate one hundred boys instead of eighty. Estimates were sought, and it was found that to accommodate twenty additional boys would cost £23. 6s. 8d. per boy. Accordingly during the vacation of the following year, 1828, the necessary alterations were carried out, the vacation being prolonged in consequence. The additional sleeping accommodation was obtained by building an additional room for a laundry, and using the old one, which was contiguous to the bedrooms, as a bedroom. The total cost was only £340. A few months later four acres of land were purchased and added to the estate.

With a hundred boys in the school, it began to be felt that the chapel accommodation was insufficient, and an attempt was made to improve the old chapel, which was unworthy the name, and was at best nothing more than a makeshift, being a room built over the stables. It was calculated the cost would be £25, an effort to collect which was made in the neighbourhood, so that no expense should come on the school funds.

At length some gentlemen on the committee awoke to the necessity of making some more worthy provision for the Sunday services, and it was resolved that a suitable chapel should be erected somewhere on the premises,

having a burial ground attached, and that subscriptions should be solicited from the friends of the school. A site was selected, considerably removed from the other school buildings, near the entrance to the Grove, between the railway station and the lodge on the main road.

The new chapel is neat and Italian in style, and is capable of seating about three hundred people. It was opened in 1833. The opening day was a Friday, and the one on which the quarterly meeting of the committee was held. The first sermon was preached in the afternoon by the venerable James Wood, one of the earliest governors of the school, who preached on the opening day of the school. His patriarchal appearance impressed all who were present. Dr. Hannah occupied the pulpit in the evening. On the following Sunday the preachers were the Revs. Jabez Bunting, Robert Newton, and W. M. Bunting. The day was remarkably fine, and so great was the crowd who came to the services that the chapel could not contain them. The collections which amounted to upwards of £250 were beyond the most sanguine expectations.

A burial ground is attached to the chapel, which strikes the attention of a visitor proceeding from the station to the Grove, who passes it on the left hand, and perceives that its existence has not been useless. The old chapel was afterwards utilised as a laundry, the arrangements of which were greatly improved. The committee record that the teaching accommodation was also improved in consequence of the erection of the new chapel.

About the years 1841-42, the school committee became alive to the fact that the bedrooms were too close and

confined. The subject was discussed twice by the members. At length the advice of an architect on the subject was sought, who was asked to report to them on the matter. He proposed an enlargement of the premises to cost £1,600. His report with all the circumstances were laid before the next Conference, who postponed the contemplated alteration. The next year, new plans were issued of alterations which should only cost £1,200, and as the centenary fund was then in existence, it was hoped that £1,000 might be appropriated from that fund towards the cost. There had been annual deficiencies in the income of the Schools Fund since 1825, which now amounted to £6,304. Besides this there was an old debt occasioned by the purchase, alterations and furniture of the schools, and which in 1831 had been reduced to £1,057. The interest of the debt thus increased was paid principally by moneys which properly belonged to the Annuitant Society, and by the same means it was being gradually liquidated. In 1839 the entire debt had been reduced to £5,700, and it was determined to pay this sum out of the Centenary Fund. So that the thousand pounds which had been hoped for out of the fund, towards the cost of the new enlargement, was not of course available. The result was a postponement of the alterations for four or five years. About the year 1844, the Midland Railway Company contemplated making their line from Leeds to Bradford, to pass through the grounds of the Grove estate, and opened negotiations with the Grove committee on the subject. In 1845, the committee resolved that the long-contemplated alterations should be carried out, and should be paid for out of the compensation

money to be given by the Midland Company, which was £2,000. This sum, however, was subject to reduction for certain lands to be purchased from the company. It would appear that only a small portion of the compensation money was available, for we find that in September, 1846, a subscription was resolved upon, to be started for cost of the alterations. In November following, the general design of the enlargement by wings was agreed to, and the following month a deputation was agreed upon to visit many of the circuits in Yorkshire to obtain subscriptions towards the alterations. In April of the following year, 1847, the committee resolved to proceed with the west wing, which contains the dining-hall, first, "as the money available was insufficient for the whole scheme." It was opened in January, 1848, on a committee day, when the Rev. Elijah Jackson preached, the members and friends of the committee, with the boys, being present. The room over it afforded increased accommodation for sleeping, and enabled the governor to make other alterations in favour of the health and comfort of the boys.

It was not till 1852 that any step was taken towards completing the symmetry of the building by the erection of the remaining wing. In that year it was resolved that the east wing, which was to contain a new schoolroom, should be proceeded with as funds should permit. In the following October it was arranged that a bazaar should be held during the next spring in behalf of the enlargement. The foundation stone of the new and second wing was laid by Sir William Atherton, then Attorney-General, in the following April, and about the same time the bazaar was held in the new

dining-hall, which had been built six years previously, and in a tent outside, when the sum of £1,100 was realised, which by subsequent sales was increased to £1,256. The new wing was opened the following year, and thus, forty-two years after the school was opened, premises worthy of its design were provided, which remained devoted to the purpose thirty years longer, and Woodhouse Grove became, as far as suitable premises could make it, one of the most splendid and desirable scholastic establishments in the kingdom.

In 1849 an important step was taken, during the governorship of Mr. Lord, under whose painstaking management the enlargement just described was effected, and by whose enlightened policy gas was now introduced. The premises had hitherto been lighted by means of oil lamps. Those in the schoolroom, which were used for the winter evenings' scholastic exercises, were in the habit of going out, perhaps, as Dr. Moulton humorously observes, because "one of the boys was lamp monitor!" The poverty of the light afforded by the lamps was very annoying, and I can well remember one of the masters used to complain that there was "just light enough to make the darkness visible." When it was determined to introduce gas the important question arose, whence it was to be procured. Very wisely it was decided to erect works on the Grove premises, which were completed in due course, and the services of a suitable man were obtained to superintend the manufacture. No sooner were the Grove premises illumined by gas than application was made by the railway company to supply the station; an arrangement which continues to the present time. In connection with this, Mr. Highfield (the father of the Rev.

H. G. Highfield, B.A.) offered a prize of five shillings for verses on what proved to be anything but an inspiring subject. Amongst the rejected attempts Dr. Moulton remembers the following:—

Gas is very, very bright,
If to it you set a light ;
But if that do not appear,
It doth not shine quite so clear !

The prize was won by John Cliffe Joll, whose composition is entitled “The Downfall of Lamps and Candles and Rise of Gas at Woodhouse Grove Academy,” and consists of thirty stanzas of four lines each, to quote the whole of which would occupy too much space. It may be well to select two or three verses:—

- 15. On many a dark, cold winter's night,
When in the school we stay'd,
These oil lamps gave a welcome light,
And did our learning aid.
- 16. But soon these lamps in knavish tricks
The candles far surpassed ;
And oft the light of their poor wicks
But for an hour would last.
- 19. Sometimes in trimming up the lamps
They wasted half the night,
Yet, then, the worthless, lazy scamps
Gave but a doubtful light.
- 20. Such tricks, too many to relate,
Were now so often play'd,
The Governor (he would not wait)
His resolution made.
- 30. Hoping that gas will never cease
At Woodhouse Grove to reign,
And that his kingdom will increase—
I must my muse restrain.

The youth through some mishap, however, never received the prize. Some of the boys were naughty enough to suspect that one of the junior masters forgot to hand it over to the winner.

It may be said here that the head master's house was built in 1849, and the minister's house four or five years afterwards.

Mr. E. H. Sugden has kindly furnished the following account of the premises as they existed in his time, at the latter end of Mr. Farrar's governorship and the beginning of Mr. Chettle's, 1863 to 1870: "The building was then much as it was before the recent changes. The 'old top' was still standing and occupied a part of the site of the present covered playground; there dwelt Boggie Greenwood, and after his removal Boggie Banks, the tailors of the establishment; many old boys will remember 'contributions for Boggie' on the 5th of November. There if we tore our nether garments we were invested in tough corduroys that had served as a reserve force for many generations. Greenwood was a kindly old fellow. In the 'old top' were also the apple-room, and a room which Mr. Chettle gave to the first two classes as a reading-room, a great and appreciated boon. There we made cocoa, toasted butter biscuits, and occasionally held prayer meetings. This was on the upper story; on the ground floor was a little den which was given to a few of us as a chemical laboratory, the stinks we produced still live in my nostrils. Cattle, now M.D. (Lond.), was the leading experimenter. At the remote end of the 'old top' was a little lavatory, where a tap and stone basin (still remaining *in situ*) served to quench our

thirst and for washing our hands. The rooms used for study were the big schoolroom, the side classroom, the second master's room, and the old or the then junior schoolroom, where the ancient clock-face records the foundation of the school. In the playground the chief localities were the top shed, the bottom shed (built 1863), the embankment (removed Christmas, 1863), and the 'hobgoblin' tree which I remembered growing thereon, the grass-plot (so called on the *lucus a non lucendo* principle, it never grew a single blade in my time); the green gates, originally the blue gates; the railings, the pumphouse, the arch (down the arch was 'out of bounds' in that day), and the square, round which were the numbers at which we stood for assembly. At the top of the square was the bakehouse, and through a narrow passage at its side we went to the little sweetshop, kept first by Wilks, then by Bell (now the singing preacher of America!), and last by Ford. The porch at the front was built in 1864. The first bedroom was over the schoolroom, the second and third over the dining-hall and kitchen. The sick-room was over the committee-room, and the library over the second master's room."

The above is a fair description of the premises as they existed in June, 1883, when they ceased to be any longer a school for the education of the sons of Wesleyan ministers.

Mr. E. H. Sugden has kindly supplied the annexed Ground Plan of the Woodhouse Grove premises as they existed twenty years ago.

CHAPTER IV.

GOVERNORS.

Mr. JOHN FENNELL	- - 1812.	Rev. JOHN STAMP	- - 1824.
Rev. THOMAS FLETCHER	- 1813.	„ GEORGE MORLEY	1831.
„ JAMES WOOD	- - 1813.	„ WILLIAM LORD	- 1843.
„ THOMAS STANLEY	- 1814.	„ JOHN FARRAR	- 1858.
„ MILES MARTINDALE	1816.	„ Hy. H. CHETTLE	1868.
Rev. GEORGE FLETCHER - 1876 to 1883.			

WE may easily conceive the anxiety with which the Grove committee entered upon the appointment of the first governor of Woodhouse Grove School. We have no means at this distance of time of ascertaining in what manner they made the appointment, whether they advertised for a suitable gentleman, or whether they contented themselves by making private enquiry; whether they had many, or only a few candidates to choose from. There is no record; the minutes taken at the time are very incomplete, and afford no assistance. For the sake of economy, it was resolved to combine the offices of governor and head master in one person. It would seem too formidable at first to pay two salaries when one would do. Certainly the committee cannot be blamed for its caution. When it did separate the two offices it was driven to it by the force of circumstances.

MR. JOHN FENNELL.

The first governor was a gentleman named Fennell, who was also the first head master, and his wife was appointed governess; for which services they were paid £100 a year. Mr. Fennell was the uncle by marriage of Charlotte Brontë's mother, and he afterwards became a clergyman in the Church of England.

He had not been quite three months in his office when the diet was found fault with, and he was requested to make changes. As to what the complaints were, and what the changes were, no information is given. In little more than twelve months from his appointment the committee resolved to ask for a Wesleyan minister and his wife to undertake the superintendence of the institution, who should reside in the house; and the Rev. James Wood, who was stationed at Leeds, was named. In a month after this Mr. Fennell received notice to leave, and it was resolved to place the management of the house in other hands immediately. Accordingly, when Mr. Fennell left, the Rev. Jabez Bunting, who was residing at Halifax, and who took much interest in the welfare of the establishment, induced his brother-in-law, the Rev. Thomas Fletcher, to temporarily supply Mr. Fennell's place till Conference.

If Mr. Fletcher may be regarded as the first Wesleyan minister who held the post of governor at Woodhouse Grove, it is a remarkable coincidence that his son, the Rev. George Fletcher, should have been the last. A notice of the Rev.

Thomas Fletcher will be found in the next chapter as head master.

REV. JAMES WOOD.

At the following Conference in 1813, the Rev. James Wood was appointed governor of the school. Mr. Hare tells us that he was a believer in Solomon's ideas of the special virtues of the rod. He began his ministerial career in 1773, and was one of those whose names appear in the Deed of Declaration. At the Conference of 1800, which was held in London, he attained the honour of the presidency. In 1814 he was appointed general treasurer of the Wesleyan Missionary Society, and in the same year spoke at the first missionary meeting held in London. At the Conference of 1834 the question of the projected Theological Institution was hotly debated, when Mr. Wood took part in the debate, stating that he doubted whether the time had arrived for so important a step ; and hence he supported Dr. Warren's opposition. Mr. J. M. Hare says of him that in many essential and substantial respects, he was quite equal to almost any other man, who could then have been chosen as governor. His character was spotless, his piety deep, his intellectual attainments were highly respectable, and his position in the Connexion was second to none. But a sufficient knowledge of facts, combined with a power of a just and impartial judgment, would constrain a man to say that the appointment was not completely successful. Mr. Wood had never before had experience in the government of a parcel of boys. Almost as destitute of

this kind of practical knowledge as Mr. Wesley himself, who knew not what it was to be a father, Mr. Wood had for his part but one child, a son; and he undertook a work of administration, late in life, in regard to which he was as much a novice as the boys around him. He consequently either resigned the appointment before he could see his way to a satisfactory fulfilment of its duties, or more probably abandoned the attempt in despair. Moreover, Mr. Hare observes the wife of the governor of a large school is, or ought to be, his "better half," and Mrs. Wood was neither by nature nor by habit particularly well adapted to the work. "That fine old lady," he adds, "is chiefly remembered by two traditions—the high chair in which she took her seat at morning and evening prayers, and the exclamation of 'Highty-tighty! what's the matter?' with which she dispersed a knot of small boys who had made too much hubbub in the eating-room between meals for her excitable nerves. Her husband had recourse to more decisive means of preserving order and punishing delinquencies. For minor offences he established short terms of imprisonment, sometimes in companies, at others in solitary confinement. The strongest determination on which he acted was to put down 'fighting.' Instead of averting his eyes, like Dr. Arnold, from such encounters, he punished them with unrelenting vigilance, and then, instead of disposing of each case as it arose, treasured up wrath against the day of wrath, until a number of pugilistic offenders had accumulated upon his hands. At the appointed time he made his appearance in the assembled school, and called out by name the boys who had been taken *in flagrante delicto*. Before proceeding

to the imminent chastisement, he, bearing the *fasciculus* aloft, made a solemn oration before all. In the tremulously plaintive voice which was characteristic of his elocution, the rod vibrating in consonance with the words, he assured the whole school that it caused him great pain to proceed to those extremities, but it was purely from a sense of duty and entirely for their good. In confirmation of this asseveration, he told them that on that very morning he had risen, perhaps before sunrise, and had made earnest prayers on behalf of the whole school, as was indeed his daily custom; but on that morning he had prayed specially for the boys whom he had come to flagellate. With this preface, which made no doubt a large demand upon their faith at such a moment, the delinquents were drawn up round the semicircular elevated board on which the classes stood when saying their lessons, and ordered to strip, whereupon, one by one they were laid across the portentous elevation, and one after another received as many strokes of the birch rod as the governor thought proper to inflict. It is quite certain that the venerable executioner was actuated by the purest motives, and felt all the pain which he expressed; and equally certain that he could not be charged with cruelty either in the number or the pungency of the stripes. Some of the culprits took a Spartan pride in undergoing the penalty without either tear or cry, while others caused the roof to ring with their lamentable shrieks, not a few, it may be, before the descent of the first blow. The appointment of Mr. James Wood would appear to have been suggested by his being superintendent of the Leeds Circuit at the time, and consequently

a distinguished member of the school committee ; while his removal from the office, at the end of one year, to the superintendency of City Road, the first circuit in the Connexion, wears the appearance of a solace for so short a reign. A spotless career of more than threescore and seven years ended in Bristol, closed by a protracted supernumeraryship in that historical city."

REV. THOMAS STANLEY.

We gather from the school minutes that the committee selected the Rev. John Stamp as the successor of James Wood, but for some reason, which cannot now be explained, he was not appointed till 1824, and the Conference chose Thomas Stanley to succeed James Wood. Mr. Hare, who is almost the only person living who is able to remember and accurately describe these olden times, and from whose interesting reminiscences of them I have already freely quoted, tells us that both Wood and Stanley were excellent and intelligent men, though in several respects very different. Wood was grave, even austere ; Stanley was jocose, always pleasant ; a *socius* rather than a *governator*, more a partaker with than a ruler of boys. He sometimes raised his somewhat pointed shoe towards the hinder part of a wayward lad, but it was usually withdrawn before coming into impact ; and he is remembered by Mr. Hare as a cyclopean competitor of marbles, when his chocolate-coloured "stoney" nearly always fell plump in the middle of the ring, and sent half-a-dozen marbles flying off like sparks from the anvil. It is hardly possible to name or conceive of a more agreeable

and entertaining companion, or more instructive in things practical withal. For another thing, his coming and making himself one of the boys had a softening effect upon the ruggedness, in a metaphorical sense, of the temper of Jonathan Crowther, the head master, who to nobody's regret began to throw some of the energy which he had heretofore so lavishly expended in the manipulation of the cane into the mere propulsion of his "taw." True, that instead of depending upon the force of thumb-knuckle, he had recourse to the muscles of his arm, but his "fullocking" was condoned in consideration of the lion becoming a lamb. Mr. Stanley had quite a talent for telling a good story. No man excelled him in telling one when a Cornish wreckage was the theme. Mr. James Everett says that he was so rich in anecdote that a young man who rose early one morning to set Mr. Stanley out of Newcastle-on-Tyne, on a visit to his parents, was so completely beguiled and lost to all besides that they reached Alnwick, a distance of thirty-four miles, before he really knew where he was. Mr. Stanley's wife, who was of middle age and had a young family, was a delicate woman, who, having little children of her own to look after, was not able to take a very active part in the management of the official household. Though the food given to the boys at all the meals was sound and nutritious, it was served, notably at dinner, in a somewhat rude and careless fashion. It was during the governorship of Mr. Stanley that the suet puddings were introduced, which continued for many years afterwards to be known as "Stanley puddings."

Many of the boys were afflicted with chilblains in cold

weather, and Mr. Hare pardonably speaks of its being a severe reproach to Mr. Stanley's rule that those unfortunate boys who were thus afflicted were paraded before the whole school, so that evening after evening the dining-hall was turned into a lazaretto, disclosing sights miserable to see. But, says Mr. Hare, "whatever imperfections may have attended the Stanley administration (and, judged by strict rule, it was in no department perfect), the governor must be credited with having gone far to redeem defects by the putting forth in many forms of a genial and sunny influence, while the amiable character and passive nature of his wife, not only did not counteract, but in silent and unobtrusive ways tended to promote it. At that time neither vocal nor instrumental music was taught; yet by the force of native talent, with kindly management, and by means of daily as well as weekly opportunities, a fair degree of excellence in singing was attained. The 'graces' before and after meat were invariably sung; and not only were the hymns in chapel and at other times supported by the whole school in unison, but there were particular boys whose natural gifts enabled them to start the tunes and lead the songs; and, moreover, these were numerous enough to enable the creditable execution of anthems and other concerted pieces with a fair approach to harmonious rendering in several parts."

It is well remembered that George Doncaster (still living in London), for one, was ever ready and efficient; and besides such favourites as "In Gabriel's hand a mighty stone," "Lord of all power and might," and "Before Jehovah's awful throne," pleasure was taken by the boys in paying to Edward Miller's saintly father the compliment

implied by placing his “Thou soft flowing Kidron, by whose silver stream,” in their select repertory.

After Mr. Stanley had been governor two years he relinquished the position, but lived till 1832, in which year he died from heart disease in the street, having in his hand a portrait of Charles Wesley, which he had borrowed from Charles Wesley the younger, for the use of the engraver. Without sigh or groan he passed away in the thirty-eighth year of his ministry, aged fifty-nine years.

REV. MILES MARTINDALE.

He was succeeded by the Rev. Miles Martindale, who became a man of mark. Of the eleven governors of Woodhouse Grove School, ten are dead, and of the ten Mr. Martindale was one of the most efficient. He entered the Methodist ministry in 1789, and after twenty-seven years of itinerancy was appointed to the governorship of the school in 1816. He was a self-made man, and had originally but a slender education, and yet became not only a good English scholar, but acquired a knowledge of French so as to read easily works in that language, as well as of Latin and Greek. When a young man he was troubled with scepticism in its various forms. First Atheism, and afterwards Materialism. He read Voltaire, Rousseau, Paine, and other writers of the same stamp, and was disappointed on finding that they did not set his mind at rest. He combated the enemy he says many hours a day, and found the writers whom he consulted inconclusive, empty, and shallow. He reasoned and prayed, and at

length he was delivered from these demons. He had next to encounter the fiend of Fatalism, in the form of Calvinism, when he was thrown in the way of an Antinomian, who endeavoured to convert him to those views. He was resolved to examine the question fully, and in order to place himself in a position to read works on the subject published in Latin as well as French, he made himself sufficiently acquainted with those languages as to be able to read such works, and he tells us that he studied all the works he could meet with on both sides of the question, in English, French, and Latin, in order to gain a complete knowledge of their arguments. In the end he was fully persuaded that the Arminian doctrines, taught by the Methodists, were thoroughly scriptural. He seemed to have been exposed to every form of unbelief, for afterwards, as the result of reading the works of Drs. Priestley and Taylor, he began to doubt the divinity of Jesus Christ. In order that he might be able to do justice to the critical part of the argument, he applied himself to the acquisition of such a knowledge of Greek as would enable him to read the New Testament in the original with the aid of a Lexicon. In all these conflicts he came off victorious. During the whole of this time he was toiling at his trade, to support his wife and family.

He afterwards gave himself up to evangelistic work, labouring chiefly in the district lying between the mouths of the Mersey and the Dee, known as the Hundred of Wirral. Whilst pursuing his calling, he on one occasion just escaped being drowned with a companion, through standing on a rock when the tide was rising. There was

not a soul in sight to render them any assistance. When all hope seemed to be gone fortunately a boatman saw them and rescued them.

In 1789, Mr. Martindale was called into the ministry, being then thirty-three years of age, with a wife and family. In those days ministers very rarely remained more than two years in a circuit, and after a year's appointment at Leicester, he was stationed in sixteen other circuits, in two of which—Newcastle-on-Tyne and York—he was chairman of the district. After travelling two years at the latter place, in 1816 he became governor of Woodhouse Grove School, which post he held for eight years, until his death. In attempting to sketch the character of Mr. Martindale, much assistance will be gained by the labours of three old Grove boys, two of whom were scholars during the governorship of Mr. Martindale—Mr. J. M. Hare, and Mr. Robert West, a younger brother of the Rev. F. A. West. The third referred to, the Rev. Dr. Gregory, was not a Grove scholar till after Mr. Martindale's death. These three gentlemen have all sketched his character, and from them some particulars will be gleaned aided by my own reminiscences, inasmuch as my two first years spent at the Grove were the two last of Mr. Martindale's life.

Dr. Gregory says: "There is no criticism of character, habits, temper, and manners more shrewd, searching, severe, and exacting than that with which schoolboys repay the oversight of those who are in authority over them. Few men have passed through this rigid and protracted ordeal so happily as Mr. Martindale. He commanded the life-long respect, and won the grateful affection of as acute and

cynical, as mettlesome and mischievous a brood of boys as ever disciplined the spirit of a strict and tender-hearted theologian.

"In conjunction with the fine moral qualifications demanded by the post of governor of Woodhouse Grove School—the absolute self-government, the invincible lovingness, the never-failing firmness—the mental requisites were such as rarely meet in the same individual; implying a very exceptional versatility, as well as vigilance and vigour. He must know how to farm a considerable number of acres; to cater for as well as to control a numerous household; how to go to market advantageously; must have an aptitude for buying and selling; he must manage the establishment with small resources and under strict responsibility; must rely mainly on his own judgment, yet render an account to a body of experienced men of business (Yorkshiremen); must first meet expenses and then meet his committee; he must episcopize the moral and spiritual condition of the high-spirited, ready-witted youths to whom he stands *in loco parentis*; he must instruct them religiously, both from the pulpit and in the class; must without espionage or vexatious intermeddling be aware of their manner of life in playground, dining-hall, and dormitory; must be a ubiquitous influence; in short, must have a large and varied store of wits and always 'have all his wits about him.' But Mr. Martindale, notwithstanding his poetical temperament and studious habits, fully justified the selection of the Conference."

Mr. Robert West says: "His demeanour always commanded respect. As a governor he was always considerate

and kind, and was only severe when provoked to it by contumacy, when he made his authority *felt*, as was due to the office he sustained. With his kindness, and often pleasant familiarity, however, was mingled no weak or foolish indulgence. He was conscientiously careful of the moral as well as the physical well-being of the pupils, and was faithful to every interest of the establishment; was an early riser and a hard student. The knowledge of this habit preserved regularity through every branch of the institution. The pupils arose at five in the summer and at six in the winter, and after an hour's recreation entered upon their studies, before which time Mr. Martindale was sure to pass through the playground, on his way to overlook the farm, and casting his quick eye over the boys would, when it was light, detect a torn coat, or an overt act of boyish wickedness, with more precision than was agreeable."

Mr. West gives the following sketch of the personal appearance of Mr. Martindale, and to it may be added my own testimony as to its correctness: "He always wore his hair parted evenly down the centre of the head from the crown to the forehead, his hair being remarkably smooth and glossy, rather long, and, in the later years of its wearer's life, considerably lighter than iron gray. His height was about five feet seven. He had considerable rotundity, though by no means inactive or incapable of rapid and vigorous motion, as the pupils of the institution sometimes experimentally learned. The eyes were small, quick in their motion. His dress was always well suited to his station, and underwent little change during the six years over which my knowledge extends. Though not

strictly clerical, as custom ruled, it was quite as much so as his many secular duties would allow, and only varied from that of most of his brethren, in that he wore gray or drab breeches ; and when travelling to the neighbouring markets of Leeds or Bradford, whence came our principal supplies, he esconced his substantial limbs in top boots. How vivid is the picture which memory recalls of the fine old man, mounted on quiet ‘Peggy,’ the mare-of-all-work, jogging along the gravelled road through the grove at a ‘Methodist preacher’s trot.’” A capital portrait of Mr. Martindale is to be found in the August number of the *Wesleyan Magazine* for 1820, which, though it appeared only four years before he died, was engraved from a painting which had been taken some years previously when he was a younger man. Mr. Robert West, in his sketch, says : “ His duties as governor were numerous, onerous, and oftentimes harassing. With fully eighty pupils clothed, boarded, and lodged at the institution, some ten or twelve domestics, a large house, and a considerable farm under his care—the whole establishment open every hour to the visits of such of the boys’ parents as might be stationed near, or whom a chance journey might bring into the neighbourhood, and no less so to the lay friends and patrons of the school—it may easily be seen that his duties and responsibilities were not light, though his excellent wife was no less active than himself, and his three daughters took part in the domestic management. The *responsibility* rested upon him. As already intimated he was the first to rise in the morning, and generally the last to retire at night, and, after the boys had retired to bed, he would go round the various rooms to see that each boy

was in his own bed, and that all was right. Nor was this visit superfluous. Boys at the age of from eight to fourteen are proverbially fond of mischief and practical joking, and when there are eighty such boys together no discipline can eradicate the love of mischief. Frequently some waggish youth would quietly slip from his own bed, and, getting under that of another boy known to be timid and afraid of ghosts, placing his back under the bed would raise it up—at first gently, and afterwards more energetically, making most dreadfully sepulchral groans whilst doing so. The poor affrighted boy's cry frequently awoke the teacher who slept in the room, who, armed with the instrument of punishment, would rush towards the offender, who would in his turn run to his own bed, to find that during his absence his neighbour had made it in Scotch fashion, and hence refused him admittance, and exposed him to detection and its consequences."

It was not uncommon for the boys to vent their anger against anyone who had offended them in some way—as, for instance, telling tales—to make him run the gauntlet, along the alleys formed between the long rows of cribs, when each occupant of a crib would hit him with his pillow on the head as he passed, the contents being shaken to one end. Sometimes the worthy governor would intercept all this by his unexpected presence with a dark lantern, which he would suddenly open and so catch a delinquent in the very act. Sunday and Wednesday evenings Mr. Martindale used to devote to the moral and religious instruction of the boys. Referring to this, in his days, Mr. West tells us that it was on these occasions that he would most unbend, and

was a father in their midst. He had a good fund of anecdote, of which he made judicious use in illustrating his teaching. He was fond of asking questions, and by not being too strict as to only one boy speaking at once, he excited a healthy rivalry in answering his questions. On Sunday evenings the boys were required to give the substance of the two sermons heard during the day, and as they were favoured with a rather odd assortment of local preachers, as was very natural they were very apt to remember just such portions of a discourse as with riper years and more grace they would have forgotten, or overlooked, and some amusing revelations were occasionally made. The governor always and wisely sought to make his examinations agreeable as well as profitable, and did not confine the boys entirely to grave and serious observations. Few men possessed greater tact in keeping up attention and exciting mental effort, on the part of the young, while he preserved his own dignity and effected his great object of improving the heart. He did not expect to find old heads on young shoulders, and would sometimes pretend that he did not hear the boyish sallies of his pupils ; but he permitted them to point out, within proper limits, the defects as well as the excellences of a sermon, and criticise the manner as well as the matter of a preacher, so that these Sunday evening gatherings lost a good deal of that formality which is so irksome to youth, and they became pleasant family *conversaziones*, the governor watching carefully the spirit of his pupils, and affectionately warning them when their juvenile criticisms went too far. One feature of his conduct on such occasions ought

to be pointed out, which it would be well if all parents imitated. He never ridiculed the most puerile or even foolish remark of any boy, however young, when made in good faith, nor would he allow others so to do. With dignified kindness, and, as though responding to the observation, he would enlighten the boy upon the subject in such a manner that, without being told so in so many words, the boy was made to feel that he had not sufficiently reflected before he expressed his ideas, and he was thus induced to form a resolution to be more careful in future. Mr. West furnishes some amusing instances of style of some of the local preachers who officiated at the Grove in his day. He mentions one whose peculiarity was the starting of a difficulty as to the meaning of the most familiar words or phrases, prefacing the explanation with the words, "Why, what's that?" somewhat vociferously uttered. He was one day preaching from Titus ii. 14, and, by the way, he possessed a broad Yorkshire dialect, which greatly heightened the effect of his declamation. By way of introduction, he gave a running commentary upon the preceding verses of the chapter. The first burst was at the ninth verse. "Exhort servants—not answering again." "Not answering ageean," exclaimed the preacher. "Why, what's that? In plain words, *it's not being saucy.*" "Not purloining; why, what's that? In plain words, *it's not tacking onny mair o' your maister's goods than you have occasion for.*" No doubt the good man did not intend to set up so equivocal a standard of morality as his plain words implied. He proceeded, "'Christ gav himself,' How? Why, by a covenant. A covenant; why, what's

that? In plain words, it's *a bargain beforehand*. 'To purify; ' why, what's that? In plain words, it's to tak away or extract t' impurity. T' people o' this country knaws mair aboot iron than onny other people, in onny other country, aboot onny other metal. Noo, I'll gi' ye a *similitude*. You tak a piece of iron ore to t' blacksmith, and ax him to mak ye a cheen, or a cruike, or what not, an he'll call ye a fool, and tell ye he can't do it. But tak it first to t' furnish (furnace), and tak away or extract t' impurity, an ax him to do t' same thing wee it, and he'll do 't at yance, if you'll pay him for it." Mr. West adds, let the reader imagine eighty boys, preachers' sons, too, catechised upon such a sermon (which, by the way, Mr. Martindale had not himself heard, and so was not aware of the "enchanted ground" he was venturing upon). The exercises began with the usual question: "Well, boys, who preached to-day, and what was the text?" Shortly one boy gave the preacher's definition of "answering again." "Very good," said the governor, with commendable gravity (though those who sat nearest to him could detect some little effort to keep down a smile, and certain adult members of the family, who sat behind him, exchanged glances), and proceeded to give us some proper counsel on that point. Next came up the definition of "purloining," at which the governor's features somewhat relaxed in spite of all effort, and the gravity of some of the family and domestics was upset, especially when one of the boys, with apparent innocence, as though he doubted whether Mr. Martindale had correctly heard his schoolfellow's report, exclaimed, "Why, what's that?" Then there was a murmur,

"West knows the whole sermon, sir." And that youngster had, accordingly, to give the substance of the discourse. Then the governor was fairly overcome, and putting a hand into each vest pocket (said vest enveloping a circle of no mean circumference), he indulged for a few moments in a good-humoured chuckle; and then, gradually restoring his audience to gravity, delighted and profited us half an hour by shewing how God, in all ages, had exercised the prerogative of selecting His own agents, for the spread of the gospel; and how, especially since the rise of Methodism, He had wrought great things by apparently weak instrumentalities; had saved hundreds of souls by what the world deemed the foolishness of preaching; and concluded with an affectionate warning to his "dear boys" not to despise any man's gifts, since that which seemed to us illiterate and weak was to hundreds of perishing souls less favoured than ourselves, and accustomed to speak and think in the same vein as the preacher we had heard, the "saviour of life unto life." Mr. West says, "that was the last Sabbath evening's address he heard from Mr. Martindale's lips, and the grateful and profitable recollection of it would ever remain with him."

Mr. West adds his testimony to the equanimity preserved by Mr. Martindale, under circumstances tending to try not only his natural disposition, but his Christian graces. He says: "During six years' experience, I do not remember, amid the provocations which the eighty-fold waywardness of the pupils could not fail to give, a single instance in which he lost a proper self-control. Severe measures he was sometimes compelled to adopt, but they were ever with

him a final resort, and employed with reluctance. Anything that savoured of deceit or falsehood, or other immorality, he was prompt to punish. But he was a terror only to evil-doers. Evidence of the kindness with which he governed is found in the fact that the boys universally regretted, and even feared, the arrival of the Annual Conference, when Mr. Martindale was necessarily absent from the institution for about three weeks."

He balanced accounts with the pupils every Saturday, the said settlement embracing the distribution of the weekly pocket money allowed by the institution and the parents of the youngsters, the examination of the monitors' lists of transgressions, and the award of reprimand, fine, or corporal punishment, as he judged the offenders deserved. Here Mr. Martindale appeared to great advantage. As the monitors were but boys, they would sometimes forget the strict impartiality which should have been maintained; matters would be misrepresented to them, and of course they sometimes unintentionally erred in judgment.

But Mr. Martindale required the minutest statement of every charge, heard the witnesses on both sides with unwearied patience, and was so impartial and merciful in his decisions that any boy, who might be wrongfully charged with a breach of the rules, left the matter for the revision of the court on Saturday with implicit confidence. I do not remember that I heard during the six years a single complaint of unjust punishment at his hands.

There was one thing, not hitherto adverted to, in which Mr. Martindale was eminently faithful to the trust reposed in him by his brethren. Not unfrequently were the prayers

of himself and others answered by an outpouring of the Holy Spirit, and by numerous conversions amongst the pupils. On such occasions he exercised a wise discretion in fostering the good work and promoting intelligent piety, guarding us against professing more than we were perfectly conscious of experiencing, either of penitence or peace, spreading out before us the responsibilities of the Christian profession, while he no less fervently dwelt upon the certainty of divine assistance, while we improved the grace already given. Of his parental judicious counsels at these times fruit remains, as many of the boys have become able ministers. Both Mr. and Mrs. Martindale took a lively interest in the efforts of the pupils to aid the cause of Missions. The old lady personally made a collection for this purpose among them every Saturday, and both she and her three excellent daughters laid themselves out to make the annual missionary meeting such a festival as should be attractive to the neighbourhood.

Mr. West gives an account of one of these meetings, on which occasion one or two amusing incidents occurred. The speakers at them were the pupils, and one advocate stuck fast, and after two or three discouraging attempts to recover the "thread of his discourse," he was about resuming his seat in blank despair, when Mrs. Martindale called out from the opposite end of the hall, "Take your speech out of your pocket and read it, my lad, it's worth it," for prompters were unknown to the boys. On another occasion, the son of a missionary, the results of whose abundant labours form one of the brightest pages in the history of Wesleyan missions, was waxing surprisingly warm,

and proportionately eloquent in his appeals, and at length ventured upon violent gesticulation to give additional force to his sentiments. Down came one of his hands with a sudden blow upon the secretary's table; the inkstand leaped, the candles danced, all on the platform started as though moved by a galvanic shock, and, to crown the whole, the youth had knocked both his ideas and his phraseology into utter confusion, and stood a silent participator in the general wonderment. The chairman (Mr. West himself) did his best to conceal the speaker's confusion by interrupting him with one or two incidental remarks, and when he saw that the young gentleman had sufficiently recovered, requested him to proceed. The remainder of the speech was more temperately delivered, and it was one which would have done credit to riper years.

The Rev. Dr. Gregory says of Mr. Martindale that he was a simple-minded, frank, humble, and courageous man, and that he was endowed with strong sense and manly energy, combined with child-like simplicity. He adds: "In conjunction with the fine moral qualifications demanded by the post of governor of Woodhouse Grove School—the absolute self-government, the invincible lovingness, the never-failing firmness—the mental requisites were such as rarely meet in the same individual; implying a very exceptional versatility, as well as vigilance and vigour." He fell into the unwonted sphere of a governor, as if *to the manner born*. His vigilance and sagacity might have been the product of a long training. His habit of early rising; his strict economy of time; the clock-work regularity of his movements, his calculable, inevitable, automatic punctuality; his

loyalty to "Heaven's first law" of order, gave to his days a wonderful roominess, whilst the variety of his occupations acted like a rotation of crops on a rich and vigorous soil. One great secret of his influence with the boys was the deference he showed them individually and as a class. His teaching as well as his government were patriarchal. Whilst repressing with a delicate adroitness the little inevitable egotisms of boyhood, he patiently discovered and skilfully dissipated their intellectual difficulties and their incipient scepticisms. One of his daughters, in a beautifully-written Memoir of her father, says: "He was rather reserved, and to one superficially acquainted with him his appearance might present something forbidding. Yet he was a happy-natured man, and given to sudden sallies of pleasantry." Once, being called on unexpectedly to supply a vacancy in the Grove pulpit, he was thus accosted at the chapel door, "Mr. Martindale, would you please give us again that sermon on drawing water out of the wells of salvation?" "Have you drunk all I drew you last time?" inquired the preacher searchingly.

Mr. Hare says of Mr. Martindale, in his own happy way: "He was everything that a governor needed to be, and far more than that officer was expected to be. To every part of the domestic establishment, in doors and out of doors, he paid constant, careful, intelligent, and judicious attention. In the field he was a farmer, in the household a head, in the playground an observer, in every department a ruler, in the pulpit and at prayers a Christian sage, and in all places and at all times a father and a friend. He was the reverse of fussy and capricious; though grave yet mild; hardly a

terror even to evil-doers ; ever a praise to them who did well. In purely scholastic matters he never intermeddled ; and no other member of the whole society respected him more deeply than did the head master. But Mr. Martindale perceived one lack (in the boy's education) which, leaving the curriculum of study untouched, he had the goodness to supply. The art of reading, and the cultivation of a good English style of speaking and composing, founded upon native standards, still (1875) too commonly neglected in seminaries of the highest pretensions, had as yet received too little attention at Woodhouse Grove : it might nearly be said, none at all. This defect Mr. Martindale kindly volunteered to remedy ; and few men then in the Connexion were better qualified to do it, by familiarity with the best authors, joined to a just appreciation and due expression of their meaning. He taught the boys in the more advanced classes how to read Milton, Thomson, and Young with proper pause, intonation, and emphasis, and set them in the way to discover their beauties and taste their flavour. He also instituted alluring prizes—paid out of his own pocket—for the best essays on given subjects, and patronised in more instances than one the first efforts of the youthful poet, or nascent satirist. He was himself a scholar, a student, and a poet, though he conscientiously subordinated his favourite pursuits to the many and constant duties of his official post. Ever first to leave his bed, he consecrated his matin hours to private devotion and study."

At the time Mr. Martindale was at the Grove, the Rev. W. O. Booth, who became so useful and devoted an itinerant minister, and who died in 1879, after travelling

fifty-five years, was a popular local preacher in the Grove Circuit. Mr. West tells us with regard to Mr. Martindale's preaching that he was always brief and never tedious. His reputation for biblical scholarship added greatly to his acceptance amongst the weavers and dyers of the Yorkshire hamlets, who regarded him as "the best *scripterian* i' all Yorkshire!" A good woman once, on leaving the chapel after hearing him, exclaimed to a fellow-worshipper, "I *do* like that Martin! Why bairn, he knows t' original." Dr. Gregory tells us that preaching once at Yeadon, where the congregation was then, and for twenty years afterwards, famous for vociferous exclamation, the text being, "They shall mount up with wings as eagles," he said, "You Yeadoners mount up with wings as *crows*. As soon as you get a few yards high you set up a deafening Caw! Caw! Caw! then down you drop again as flat as ever." Dr. Gregory adds, "His action was simple and natural, his bearing dignified, his delivery usually measured and deliberate; but, even after he became 'an old man and heavy,' it sometimes waxed impassioned and almost Billy Dawson-like in its realistic animation. We have heard how, in preaching on the Hid Treasure, and describing in picturesque detail an eager resolvedness of the finder to have possession of it at any cost, the preacher seized his coat with both hands, and, throwing it back and himself forward, exclaimed, 'I'll sell my coat off my back, but I *will* have the field.' What genuine Yeadoner would not 'caw' after such an outburst? His daughter thought he 'perhaps in some instances gave too great a latitude to an imagination naturally vivid and strong.'"

The sketch of Mr. Martindale will not be complete without an allusion to the nobleness of his character, of which an instance is given in the “Memoir” by his daughter. In one of his earlier circuits, a most malignant fever raged in the place of his residence, and he was active in visiting fever-stricken patients whenever sent for. The failure of the harvest of that year heightened the distress, and the epidemic made its appearance in his own family, and raged with unabated fury for three months. His family felt the rigours of a partial famine. He had no pecuniary resources, and his limited income from the circuit was inadequate to supply the wants of his family. To involve himself in debt he could not bear, and he sold his library and afterwards his watch to procure bread for his children, who were then supposed to be very near death. Mrs. Martindale at length made inquiry about the watch, when he burst into tears, and told her he had sold it and given her the money, and that he had declined to tell her at the time, lest she should refuse to accept it. Dr. Gregory remarks on this incident: What contrivance and privation that library represented! How eloquent of Christian fortitude and honour were those empty shelves! To be bereaved of his books was only less bitter than to be bereaved of his children.

Mr. Martindale was an author and a poet. He published “An Elegy on the Death of John Wesley,” 1791; “The Great Sin and Danger of Dividing the Church of God,” 1806; “The Glory of Heaven,” 1806; “Original Poems,” 1806; “The Certain Way to True Happiness,” 1809; “Thoughts on Idle Words,” 1810; “The Divine Lottery;” “A Looking-Glass for Saints and Sinners;”

"Grace and Nature," 1810; "A Discourse on the Priesthood of Christ," 1815; "Lot;" "Methodism Defended," 1816; and last, but not least, a "Dictionary of the Bible," 1818. Although, of course, by no means so serviceable a book of reference as the Dictionary of his honoured son-in-law, and successor in the governorship—the late Rev. John Farrar—yet it displays in no slight degree the chief excellences of lexicography—minute, wide, and varied research, judicious selection and arrangement, conscientious accuracy, and a due proportion of liveliness.

As a proof of his poetic genius, the following are specimens, the first of which at the same time embodies a description of Woodhouse Grove School:—

Fair Woodhouse Grove ! Thy green retreat,
Of learning now the sacred seat,
My lay demands: attend ye Nine,
Free on your meanest votary shine.
Crown him with bright poetic fire,
While he attempts, with sylvan lyre,
In strong, unpolished strains to rove,
Wild as thy beauties, Woodhouse Grove !

Here, on a gently rising ground
I stand, romantic scenes around
Rise in confusion to my sight,
And warm with innocent delight.
No dull monotonies offend,
But hills and dales with forests blend,
And winding streams through daisy'd plains,
Where wildly varied nature reigns.

The winding Aire's mild water flows
O'er pebbles sheen and yellow sand,
To fertilise the thirsty land ;

On its smooth face the shepherd spies
Mountains reversed and downward skies,
A pendent landscape of the wood,
And trees that tremble on the flood.

The second selection from the same poem embodies the qualities needful in a governor of the school, and was published nearly a year before his appointment to that office:—

How deep the wisdom, gifts how large,
Of wayward youth to take the charge !
A tenderness that must allure
Their hearts, and their esteem secure.
Authority inspiring awe, and affability to draw ;
Severity commixed with grace ;
Compliance having nothing base ;
Prudence that to some faults is blind,
Yet sees the bias of the mind.
He that devoid of these bears rule,
Is not a *father* but a *fool*.
Who then would govern with success
This human science must possess,
And know with skill to guide the rein,
Due power with gentleness maintain ;
And hand in hand with nature run,
Completing what wise heaven begun.

Forty of the elder boys signed and sent to the Conference of 1824 a memorial requesting that Mr. Martindale should not be continued as governor. One morning all the boys were taken into the chapel, and were addressed by Mr. Farrar on the subject, when the fable of the fishes in a pond petitioning Jupiter to send them another king than the log of wood they had, and his answering their prayer by sending them a serpent which devoured them all, was narrated. Young as I was, I had sense to discern the moral.

The school committee, however, who knew Mr. Martindale's excellences as a governor much better than the foolish boys, took a different view of the matter, and they asked the Conference to re-appoint him. Death in this, as in many other instances, cut the knot and thus released the malcontents in the school from the mild sway of him who had governed the school so well for nearly eight years. Mr. Martindale's mind seems to have been prepared for the change which was so shortly to take place. At the beginning of the year 1824, the Connexion was agitated by the announcement of a project for erecting a Methodist Temple near the centre of London. The Rev. J. Entwistle had written to Mr. Martindale asking his opinion of the scheme. The latter answered him in a letter* dated May 11th, in which he condemns the scheme, using very strong language. He thus concludes the letter, "But all these things are of small consequence to me, for I shall soon have done with all below.

My night draws on, I must away,
In prayer and praises end my day;
My sun is in the Western skies,
I never more may see it rise.

May you and I be found ready at the call of God to depart
and be with Christ."

He went to the Leeds Conference of 1824 in apparently good health, and was present when the Grove boys attended, and when seven of them addressed the assembled preachers in Greek, Latin, and English speeches. He continued to attend its sittings till the 5th of August, on which day he

* The letter is quoted at length in the Appendix.

was seized with an attack of cholera, and died on the 6th, in the sixty-ninth year of his age. He was visited shortly before his death by the Rev. J. Nelson, who asked him if he possessed the salvation he had preached to others, when he replied, "Oh, yes, I do, I feel it now."

Mrs. Martindale was a neatly dressed, Quaker-like looking, and gentle little body. She spoke kindly to the boys who came under her notice. Like many other elderly ladies of fifty or a hundred years ago, she was a snuff-taker, and it is remembered that sometimes a boy, on returning from his holidays, would bring as a present a parcel of snuff for the old lady, which was always graciously accepted.

On the death of Mr. Martindale the family retired to Providence Lodge, Queen Square, Leeds, where Miss Margaret and Miss Maria Martindale kept a boarding school; Lydia Crowther, the youngest daughter of the first Jonathan Crowther, and also a sister of the Rev. Josiah Pearson, being amongst their pupils. Sophia Martindale had become the wife of the Rev. John Farrar; and, subsequently, Margaret married the Rev. James Brownell. The mother became very deaf, and died in 1842, under the roof of her son-in-law, Mr. Farrar, when he was governor of Abney House, London, at the age of eighty-seven years. Her daughter Maria subsequently became the matron of Wesley College, Sheffield.

REV. JOHN STAMP.

To succeed Mr. Martindale in the year 1824, the Conference appointed the Rev. John Stamp, a minister of

thirty-seven years' standing in the Connexion. Hence he was pretty well advanced in life when he assumed the governorship, but he was still a vigorous and erect man, with plenty of energy, both mental and bodily. Mr. Joseph Gostick says of him: "He was a man whose presence agreed well with his character; he was strict in routine, and perhaps too firm in command. At least so it seemed to me when a boy just come from home." He was both decided and firm, and might be called a strong-minded man. The great mistakes in his governorship were the two occasions when the boys, who were all growing lads from eight to fourteen years of age, were kept without food for something like sixty hours—three nights and two days. The circumstances which led to so severe a step are narrated in Chapter IX. But for these errors Mr. Stamp was a wise and efficient governor. He was not unkind, but kept everybody in his place, and lacked what is called, in another case, the "grand fatherly" spirit. During his governorship "running away" was too common. One who was at the school at that time says, "A more genial and mutual kindness between the governor and masters and the boys seemed wanting, and might perhaps have prevented the rebellious feeling shewn in such running away." During Mr. Stamp's governorship the general discipline of the school remained much what it had been under that of Mr. Martindale. The former also had three daughters, the youngest of whom, Kezia, generally known as Kezzy by the boys, was a great favourite with them, her cheerful smiling face quite winning their hearts. It was during his governorship that the school, which

had hitherto only accommodated eighty boys, was enlarged to accommodate a hundred. Occasionally, on a fine evening or a Saturday afternoon, the boys were taken out for a walk into Rawdon Woods, a treat which they greatly enjoyed. At other times, when the weather was suitable, they were taken to the river Aire, which was then a pure and limpid stream, and were allowed to bathe in it.

The Rev. W. M. Shaw, now vicar of Yealand Conyers, a former scholar, says of Mr. Stamp: "Dear old Governor Stamp, who preceded Mr. Morley, was not less kindly in heart, though his look and manners were not at all times so happily exhibited. These imperfections were but the veil of a truly tender and loving nature. All 'small boys' were his pets. I never received more loving care in my life than from his hands, and the hands of his three daughters, when once secluded from school for a time, owing to ring-worm in the head. It was jolly fun to me, being kept out of school, and allowed to do very much as I liked, as well as 'to eat the fat and drink the sweet.' Poor dear old man! During my seclusion from school he was, one winter's morning, early, breakfasting by himself before the kitchen fire, prior to his weekly ride on 'Jewel' to the Bradford market. He sent me out into the hall to see the time, and on my return he reached me a slice of the very nice crispy, brown, buttered toast, with the remark, 'the labourer is worthy of his hire,' made in that magisterial tone so indicative of the old school of those 'having authority' calculated to make a small boy rejoice with 'trembling, fear, and love.' A Radical at Woodhouse Grove would have been a 'fish out of water' entirely. Both

governors, Mr. Stamp and Mr. Morley, were good old Tories, as was also the head master, Mr. Parker, and, I believe, most, if not all, the under masters. I remember once hearing the second master, afterwards the Rev. James Brownell, in a class lecture on the English Constitution of Church and State, warmly vindicate the presence of the bishops in the House of Lords, alleging that many who wished to exclude them well knew what they were after—no less than to attack the national recognition of Christianity itself, for the defence of which they mainly held their seats."

Mr. Shaw adds that he desires all Wesleyans had the same mind now; instancing the fact that when he was curate of St. Michael's, Highgate, he had many Wesleyans amongst his congregation and communicants, amongst whom was, frequently, the late Rev. William M. Bunting.

Mr. Stamp was not permitted to hold the office of governor quite seven years, for he was called away by death on the 1st of May, 1831, being sixty-nine years of age. The Minutes of Conference say of him that he discharged the duties of his office with fidelity. "When his medical attendant informed him that he had but a few hours to live, he manifested no surprise. Surrounded by a part of his family, he sat in his chair, calmly awaiting the approach of his last enemy. As well as he was able, he spoke of the peace he possessed; and often emphatically said, 'All is well.' In this happy frame he continued until his spirit entered into rest. During forty-four years he maintained a consistent character as a Christian minister, and was distinguished by integrity and faithfulness in his work."

At the time of his death the Rev. Richard Treffry was stationed at Leeds, and the Rev. John H. Adams was superintendent of the Woodhouse Grove Circuit, living at Idle, near the Grove, and these two ministers were requested by the committee jointly to fill the office of governor until the Conference, Mr. Adams, owing to the contiguity of his residence, taking the chief share of the work.

Mr. Stamp's two eldest sons, John and William, were both scholars at the Grove. In the list of scholars short notices of them will be found.

REV. GEORGE MORLEY

Was appointed governor to succeed Mr. Stamp by the Conference of 1831. In the preceding year he had been raised to the presidential chair of the Conference. For several years previously he had been one of the foreign missionary secretaries. As such he occupied the official residence in Hatton Garden, which was the home of the missionaries and their families when proceeding to or returning from their foreign appointments. Mr. Morley had for his colleagues in the secretaryship two of the most eminent men to be found in the annals of the Methodist ministry, Jabez Bunting and Richard Watson. Mr. Bunting had been Mr. Morley's colleague in Leeds when the memorable meeting was held in that town in 1813, at which the Missionary Society was first fairly organised. There has been some difference of opinion as to the party who originally suggested it, but this honour has generally been awarded to Mr. Morley. No doubt the guiding spirit

which directed the whole was that of Jabez Bunting, though the first suggestion came from Mr. Morley.

The Rev. Richard Watson said that he regarded Mr. Morley as one of the happiest of men, for he had a good name, good health, a good temper, and a good conscience. His preaching was acceptable and useful, and his spirit and deportment won for him the respect of all. When he and Mrs. Morley first entered on their duties they were accompanied by a daughter, who afterwards became the second wife of the Rev. W. H. Taylor. Mr. Morley's *physique* was very striking, owing to his corpulence; so that when standing it was impossible for him to look at his feet. The following description of his appearance has been given by one* who knew him well at the Grove: "He was of a medium height, his bones were not large but were thickly covered by muscle and adipose substance. He was in fact a very stout man. His frontal protuberance, when seated, furnished a convenient resting-place for his hands when they were locked into each other. His features were large and round, retaining something of their earlier ruddiness, and indicating a sound and strong constitution. He had what is termed a double chin. His voice was clear, and when raised above its natural pitch it became shrill and squeaky. His eye was bright and keen." As a proof of his great bulk, the following incident is narrated. In the tailor's room, on whose board old Billy Graham had sat enthroned since the opening of the establishment, a fire was always burning in the winter. It was a favourite resort of the boys when they

* Many of the particulars in relation to Mr. Morley's governorship have been kindly communicated by the Rev. Elijah Jackson.

could elude the eye of the master on duty. On one occasion a pair of "inexpressibles" belonging to the governor, which at that time did not reach to the feet but buttoned at the knee, lay on the table for repair. Boys are always fond of mischief and fun, and several of them being in the room espied them, and determined to have some fun with them. One boy got into the right leg, another into the left, whilst two others were placed in the front portion. They then buttoned the waistband around the four, and thus encased they slowly, though rather awkwardly, paraded round the room.

Mr. Morley was a man of more than ordinary ability. Though in early life he had not the advantage of a liberal education, yet by diligent and systematic study, he had accumulated a fair stock of general as well as of theological knowledge. He made no pretension to superior learning; in fact, in this respect his modesty was remarkable. His mind was logical, his judgment sound and clear, well fitting him to become a wise counsellor to others. He was a man of singular integrity and honour; and would frequently interrupt the narrator of a story, which affected the character of another, by asking him, "Did *you* see him do it?" or, "Did *you* hear him say it?" "No, but I was told so." "Then what right have you to spread what may be only a foolish piece of gossip or cruel slander?" Mr. Morley's disposition was open, generous, and benevolent. In selecting from amongst themselves one to whom they could safely commit the oversight of their sons, the Wesleyan ministers regarded chiefly his fatherly character. They were a ministerial commonwealth—a community of

brothers, and hence whilst the scholastic training of their sons was entrusted to the head master and his assistants, the home training was committed to one of their brethren who should emphatically be *in loco parentis*. He had to watch over their health and physical comfort, to help to form their moral and religious habits, to sympathise with the suffering, to encourage the timid, as well as to reprove the offender. Few were better fitted for such a position than "Daddy Morley."

It is only fair to acknowledge some defects in Mr. Morley's governorship, during his first year or so. "*Experi-entia docet*" is as true to-day as when the proverb first originated, and the governor who succeeded Mr. Stamp had much to learn by experience. If another Latin proverb, learned nearly sixty years ago from Ovid, may be quoted, "*Medio tutissimus ibis*;" these words indicate the defect of Mr. Morley's first days of the government of the boys. He who, in governing a mixed lot of lads having various dispositions, is all kindness, errs almost as much as he who is too severe. This was Mr. Morley's great error at the first, until experience taught him wisdom. He tried to govern by kindness, and to overcome the stubborn by love. His kindness was abused and despised by many. He was wise enough in the management of men, but knew little of the management of boys. He lacked the magisterial bearing and the authoritative tones of his predecessor, which so clearly indicated firmness. Mr. Morley did in time learn his lesson. He discovered that the sons of ministers were no more angelic in their natures than the sons of other men. During his first year,

discipline was considerably relaxed, though fortunately Mr. Samuel Ebenezer Parker, who was still head master in the school, held the reins tightly. But when the boys returned from the holidays after the vacation of 1832, and found there was no head master, during the governor's absence at the Conference, the result of the laxity of discipline showed itself in the rebellion which broke out, the particulars of which are narrated in Chapter IX.

During Mr. Morley's governorship he had the great misfortune to lose his wife, about the beginning of 1842. Mr. Morley was so affected by the loss that he shortly after gave the committee notice of his resignation. At the next meeting of the committee he was requested to reconsider his determination, and to withdraw the notice. He still declined to do so. However, Time, that great healer of such wounds, by the July following, owing also to the pressure which had been brought to bear upon him by many of the boys' parents, wrought such a change in his mind that he consented to remain if the parents generally wished it, and he retained his post for twelve months longer.

Mr. Morley was born near Nottingham in 1772. After his death it was said of him, in the Minutes of Conference, that "in speaking of others he scrupulously guarded their character. With an equanimity of spirit rarely equalled, he was enabled to bear opposition with placidity, and to encounter disappointment without being discouraged. He was emphatically a *happy man*." No doubt it was the possession of such qualities which commended him to his brethren as a suitable governor for the school, which he

governed so well for twelve years. He retained the post until within two weeks of his decease. He was only confined to his bed a few days, when, after a short and not very severe struggle, he died on the 10th of September, 1843.

A few words as to Mrs. Morley must be said. She was one of a family of ten children, three sons and seven daughters, five of the latter being well known in Methodism. They were the children of Mr. Williams, a respectable farmer in Flintshire. One became the wife of the Rev. Dr. Warren, another of the Rev. Joseph Roberts, another of Mr. Adam Bealey, a large bleacher of Radcliffe Close, near Bury; another of Mr. John Downs, a large wholesale hat manufacturer, of Manchester, and the other was the subject of this sketch. An interesting biography of Mrs. Warren was written by her husband; Mr. Roberts was a Wesleyan minister sixty years; Mrs. Bealey survived her husband many years, and carried on a large business as a bleacher until her death, the firm being known as "Mary Bealey." Her daughter became the wife of Mr. T. P. Bunting. Mr. Downs was a well-known Wesleyan of a former generation, attending Gravel Lane Chapel, Salford.

Mrs. Morley was a fine character, having a strong will, a good figure, intelligent features, a penetrating eye, a sweet and pleasant voice, was well informed, and possessed good conversational powers. She was well qualified to superintend the domestic affairs of the establishment, and she looked well after the health and comfort of the boys. She had more of the *fortiter* than the *suaviter* in her composition. One morning during the family breakfast, when the

masters were present, she expressed a wish to her husband that he would allow one of the boys to go on some errand into the neighbourhood during school hours. He would not consent. She urged her request, and descanted on its reasonableness. Still he refused. She looked at him across the table and said, "George Morley, you are the most stupid man I ever knew." With a calm provoking smile, he replied, "Yes, Bessy, it is stupid, but it must be so." As a farmer's daughter she had learned the art of cheesemaking. During the vacations before she went to the Grove the milk had been churned to make butter, but during the first vacation after her arrival she procured the necessary utensils and fitted up a dairy. She succeeded in filling the shelves with good Yorkshire cheeses. On the next committee day, the members were taken to inspect these Grove-made cheeses. Many fell in love with them, and purchased some of them, with which they adorned their own tables. On the boys' return it was found that the new economy drew too largely on the boys' supply of milk, and the manufactory had to be closed.

Notwithstanding that Mrs. Morley was so attentive, in cases of sickness, to the sufferers, there were two deaths during Mr. Morley's governorship. The first was that of Samuel Sierra Leone Brown, son of the Rev. Samuel Brown, for many years a valuable missionary on the West Coast of Africa. The other was Edwin Ingham, son of the Rev. John Ingham. The former died of consumption, the latter of hydrocephalus. They sleep together in the chapel-yard.

An interesting incident is related of another remarkable

lady, equally well known in Methodism, in connection with Mrs. Morley.

Whilst in Leeds, the Rev. David Stoner, who afterwards became a very celebrated preacher, was the "young man," and, according to the invariable custom of those days, resided in the house of his superintendent, the Rev. George Morley. Mr. Stoner was naturally timid, grave, and reticent. In the social circle he resembled a certain delicate flower, which on being touched gathers together its leaves, and declines any further communication from without. One evening the ministers and their wives were invited out to tea, Mr. Stoner being one of the party. After tea the senior ministers left the house to attend to some official duties, but Mr. Stoner remained for some time longer, sitting silent and alone. Mrs. Morley and Mrs. Bunting were having a *tête-a-tête*. They were both superior women, possessing mental power, intelligence, force of character, tact, and address. "Mrs. Morley," said Mrs. Bunting, "how particularly reserved Mr. Stoner is. He seems to belong to nobody. I wonder that you do not try to overcome his reticence. I am certain that if he lived with me I could remove it, and bring him out." "I have tried many a time," replied Mrs. Morley, "and failed. He sits there alone. You go and try your hand upon him." Mrs. Bunting drew her chair close to him, and in a cheery tone said, "Now, Mr. Stoner, I should like to have a little friendly chat with you." With a serious look and in a grave tone he replied, "Madam, say on." Not another sentence could she extract; and by-and-by returned to her friend confessing her discomfiture and defeat.

REV. WILLIAM LORD.

When Mr. Morley resigned the office of governor in 1842 he was succeeded by the Rev. William Lord, the father of the present governor of Kingswood, and of the Rev. Samuel Lord. He had then travelled thirty-two years, and remained in the post fifteen years, and lived for fifteen years after his resignation of the position. He was an easy and good-natured man, was beloved by all the boys without exception, and there is evidence in the fact of his retaining the post so long that he gave satisfaction to his brother ministers. The Rev. Dr. Moulton, who was at the Grove four years, during which Mr. Lord was governor, says that he has every reason to respect and love him. He "went to the school a delicate, asthmatic boy, who was hardly expected to live to manhood ; but, owing chiefly to the watchful care of the governor, the weakness was overcome, and he left the school in excellent health."

Another Grove boy, who now occupies a respectable position in our ministry, who was a scholar there after Dr. Moulton, during the last three years of Mr. Lord's governorship, says that "at that time he looked quite the old man. His governorship was easy and erratic. Domestic discipline was not very severe, though at times there were exceptions to this. On wet days during play-time many of the boys would congregate in the classroom, and of course a great noise was the consequence. Frequently on these occasions the governor would suddenly appear, and

producing from his capacious pocket a whip with a short handle and long lash would lay it about him like a drover with an unruly flock, without any attempt to single out individuals, and then it became a question who could get into the window bottoms, or on to the desks out of his way. If there was a pillowing match in the bedrooms and he heard the row, he would steal up quietly (of course to find all the boys apparently asleep) and would take off his slipper and with it belabour the first boy he came at, not unfrequently hitting the very lads who had not been in the row, and sometimes boys who had been asleep. But if any mistake of that kind occurred, the good old man would compensate it by promising the lads 'porridge for breakfast,' instead of bread and milk, and would generally finish up by singing 'All ye that pass by' with them. It was not an uncommon thing for a boy who had committed some heinous offence to be ordered out for public punishment, when a general chorus would be sometimes raised of 'Try him again, sir,' and the offender would be let off."

Sometimes a boy would receive a box from home containing a plum-cake, with other good things. On its arrival it was taken charge of by the governor, who professed to distribute a portion to the owner through his study window, as long as the contents of the box lasted, every morning at eleven o'clock, having some of the big lads to help him. One may easily suppose that a system of that kind was not entirely satisfactory, except to the stronger and bigger lads, who appropriated most of the doles to themselves. With a huge crowd of hungry boys round a small window, and a very mixed medley of parcels, boxes, &c., inside, it was not

possible that Cæsar should always get the things that were Cæsar's, and if Cæsar were young and small he frequently got nothing.

But Mr. Lord was kind and grandfatherly in the extreme, and the boys loved him sincerely. Occasionally Daddy Lord, as he was called, had to preach at a neighbouring village, and would take three or four boys with him, whose duty—and delight, too—it was to help the old gentleman when the road began to ascend by vigorous pushing. "What an odd spectacle," says my informant, "we must have been to passers-by; and what would our modern congregations think if they now saw their minister coming to preach to them in such a fashion?"

During Mr. Lord's governorship there was a pump on the premises of peculiar construction. It was worked by a long cross-beam supported on a central fulcrum, which was operated on the principle of a "see-saw," two or three lads sitting at each end. When water was to be pumped, some lads were selected and set to work, the governor remunerating them with some pears. Now and then, by way of a little exercise, as well as to inspirit the workers, the governor would himself take a turn at one end of the beam; and it happened more than once that some mischievous wag at the other end, when the boys' end reached the ground and the governor's end was up, pretended to fall off, and managed to bring one or two more boys with him, when down the governor came with a bump, to the infinite delight and merriment of the lookers-on. Of course the whole affair was accidental. Truth compels me to say that, whilst Mr. Lord was much beloved

by the boys, he was not sufficiently seconded by a wise handling of the pupils on the part of the masters. For some reason or other, at one period, the school was in a rather demoralised condition, the head master being unmerciful in his castigations. One of his pupils says that "it was no uncommon thing for twenty or thirty boys to be brought before him to be caned on a Monday morning. He made no enquiry. No boy had any chance of giving an explanation, and the punishment was brutal. I do not think that I was a bad boy, but I remember I was six weeks and never escaped one day without being caned, Sundays included. Nothing was done to raise the boys or to appeal to their better nature." Delinquents used to have boards put on their backs bearing the words, "Guilty of lying," "Guilty of going out of bounds," &c., printed in large letters. They had to keep them on for some days, and were sent to chapel wearing them. The domestic arrangements as to feeding and clothing also at this time left great room for improvement. An unfortunate misunderstanding at one time existed between the governor and the head master as to the extent of each other's authority.

We know that institutions have their vicissitudes ; and the comparatively short period of declension in the tone of school life passed away, when a healthier state of things was re-established. One who was a youth at the Grove at this time, but is now of course grown to manhood, says : "Dear old Mr. Lord was one of the kindest-hearted men who ever lived. He allowed the masters to govern the school by taking the work out of his own hands. We lads, I fear, imposed very much upon this weakness. To shew

the true good-heartedness of the dear old man, I may say that if ever a boy thought he had been seen out of bounds, or missed upon the calling of the numbers, the first thing the delinquent did was to rush off to daddy's study, at once confess that he had been out of bounds, and express his sorrow for it. Upon this being done invariably Mr. Lord prayed with the wicked lad, forgave him, and never remembered the offence against him. Whereas if the boy did not go to confess and he was caught his punishment for this, the worst crime known to the Grove code of laws, was very severe."

During Mr. Lord's governorship his daughter died. When the body was laid out the boys were allowed to see it, a privilege of which most of the scholars availed themselves. There was a special service in the chapel on the occasion, when the choir sang "Vital Spark."

Some years after Mr. Lord had retired, and when he was nearly eighty years of age, during Mr. Chettle's governorship, he revisited the school. There was great rejoicing on the occasion, inasmuch as he obtained a holiday for the boys, and distributed sixpence to each one.

It was mainly owing to Mr. Lord's untiring energy that the enlargement of the buildings took place, the manufacture of gas was established, and the premises in other respects were greatly improved.

Mr. Lord died at Manningham in 1873, in the eighty-second year of his age, and the sixty-second of his ministry. The Conference obituary truly says of him that "he was a man of a guileless spirit and blameless conversation—gentle, genial, and benevolent almost to excess."

REV. JOHN FARRAR

Was the youngest of the three sons of the Rev. John Farrar, who entered the Wesleyan ministry in 1796, and died in 1837, at the age of seventy. The Rev. Dr. Gregory has described the father as "a thoroughbred Yorkshireman; burly, brusque, rubicund, out-speaking, and impulsive, of a full habit and a sanguine temperament," and has described his preaching as "plain and powerful, which embraced great variety of solid evangelical truth." *

His eldest son, Abraham Eccles, was eight years of age when his father entered the ministry, into which the son himself entered in 1807, and died in 1849. When a youth he went to Kingswood. I remember him well when in the ministry as a very handsome man, of marked gentlemanly bearing, having a fine presence, wearing knee breeches and black stockings, and having a pleasing musical voice. He had three sons, two of whom went to the Grove: John Hudson, who was my schoolfellow, entering it in 1820, and who became a chemist, and whose son greatly resembles his grandfather in appearance; Wesley, the next son, going to the Grove in 1831, and afterwards becoming a Church of England clergyman. His third son did not go to the Grove, and is now the Rev. Adam Storey Farrar, D.D., Canon of Durham Cathedral. In connection with Durham University he is Professor of Divinity and Ecclesiastical History.

John, the subject of this sketch, entered the Grove with

* "Wesleyan Magazine," January, 1885.

his brother Luke (who became a medical practitioner in London) as a scholar in 1812, the year of its establishment, and was present on the day of its opening. On leaving school he became a teacher in the academy conducted by Mr. Green, at Cottingham, near Hull. In 1822 he entered the Wesleyan ministry, and spent his four years of probation as second master at the Grove, during which time it was my happiness to receive instruction from him in the three Rs, as also in geometry, algebra, and French. He married the youngest daughter of the Rev. Miles Martindale, whose daughter made an admirable wife, and became a great help to Mr. Farrar in the offices to which he was afterwards called.

In 1839 he was appointed governor of Abney House Training College; and in 1843 became classical tutor at Richmond, where he spent fourteen years. In 1858, after having travelled for one year in the City Road Circuit, London, he returned to the old school as governor; succeeding the Rev. William Lord. One who was a scholar at the Grove at the time Mr. Farrar was governor, and who is now in our ministry, says: "His departure, when he left the Grove in August, 1868, was a pathetic and memorable scene. He was presented with a handsome clock and chimney ornaments on leaving, and we all greatly regretted his departure. As a governor he was full of kindness; a little stiff and old-fashioned in some things, and not altogether in sympathy with boy nature. Games he always seemed to regard as a sort of questionable indulgence. Still, we loved him and regretted him. His birthday was always a high day with us; it fell in August,

when the Grove was at its best. On these occasions we had a whole day's holiday, and spent the afternoon and evening in the Grove, where we had buns and tea."

Another of our ministers says : " In a very few weeks after my arrival, Mr. Lord was succeeded by Mr. John Farrar, under whose kind but firm rule the discipline and moral tone of the school very much improved. I well remember the effect produced by Mr. Farrar's dealing with some cases of bad language, and with other crimes, which offences secured for their authors expulsion from the school." Mr. Farrar remained the governor of Woodhouse Grove School for ten years, at the end of which time, in 1868, after taking a leading part in the foundation of Headingley College, he became its first governor, and retained the chair until failing health compelled his retirement in 1876. During his residence here the jubilee of his ministry occurred, when he was presented by friends in Leeds and other districts with a handsome organ for the college ; while at present a marble bust in the hall of that building keeps alive in the minds of those who look upon it the beneficial influence which he brought to bear upon the working of the institution. In 1854 the Wesleyan Conference marked their appreciation of Mr. Farrar's administrative qualities by electing him President of the Conference, held at Birmingham ; and on the occasion of the Burslem Conference, in 1870, he had the rare honour of being elected President a second time. For three years prior to his first election as President he acted as Secretary to the Conference. Moreover, for the eighteen years between 1858 and 1876 he was continuously chairman of the Leeds

District. His last appearance in public was at the Leeds Conference in 1882. In 1877 he became supernumerary, taking up his residence at Headingley. It may be here stated, as a singular fact, that, as we have seen, Mr. Farrar was a scholar at the Grove on the first day of its establishment, and was present at the gathering of old boys and friends to witness its close, seventy-one years afterwards. During the greater part of those years, Mr. Farrar spent his life in the active service of Methodism. As will have been seen from the above sketch, he received all the honours which his brethren could confer on him. His conduct in all these offices, and as a circuit minister generally, was distinguished by a rare judiciousness. He shewed himself to be one that could be trusted. His temper was equable, never being unduly depressed by misfortune, nor unduly elated by honours. In his bearing he maintained the dignity of manner of a school now, alas! fast passing away.

He wrote two very useful dictionaries, one dealing with the Bible and its contents, the other referring to ecclesiastical events and things. These works, though surpassed in size and learning by more recent publications, have still their place in the scholar's or teacher's library. Mr. Farrar was pre-eminently a silent man. The career of some men is as the roaring torrent, filling the world with its sound as it progresses onwards to its goal. The course of others is as the silent stream quietly winding its way by field and village to the sea. Such was the course of John Farrar. The torrent that roars fulfils its purpose in the economy of nature, so also does the beneficent silent stream. The

world perhaps needs the loud and frequent talker, the impetuous hero rushing towards his mark ; but there is need also for those who accomplish their life's task simply and quietly. Mr. Farrar worked continuously and strenuously ; in quietness had been his strength. It may be repeated what an old schoolfellow of his has said, that "with the sole exception of John Lomas and Theophilus Lessy, both Kingswood boys, John Farrar was the first preacher's son to be raised to the chair of the Conference, and absolutely the first Grove boy who attained that honour—the other three being his schoolfellows—and the only one of either school in whose case the dignity was conferred a second time."

He died early on the morning of Wednesday, the 19th of November, 1884. For some weeks he had suffered from prostrating affliction, and his strength gradually failed, until in the fatal seizure unconsciousness supervened, and very gently and peacefully he fell asleep. On the following Monday the funeral solemnities were commenced in the Wesleyan Chapel at Headingley, where his mortal remains lay until their removal on the following day to the Abney Park Cemetery. Four of the present students at Headingley College, preachers' sons, kept watch over his body as it lay in the chapel during the last night before burial. On the following day his remains were removed to London, when a service was held in Finsbury Park Chapel, in which Mr. Farrar worshipped previously to his removal to Yorkshire. The remains were deposited in the same grave with his beloved wife, in Abney Park Cemetery, Stoke Newington.

REV. HENRY H. CHETTLE.

Mr. Farrar was succeeded by the Rev. Henry H. Chettle as governor. He had been third, and succeeded Mr. Farrar as second master, and, like him, in 1832, entered the ministry whilst a teacher in the school. Like him also he was appointed to some of the most important circuits of the Connexion, as Glasgow, Stockport, Lincoln (twice), Liverpool (twice), Manchester, Halifax, Bolton, London (twice), &c. He was of a race of Methodist preachers, his father being the Rev. John Chettle, who entered the ministry in 1797, and who died in 1850. His grandfather was the Rev. Simon Day, one of Mr. Wesley's coadjutors, who entered the ministry in 1766, and died in 1832. Henry Chettle was a scholar in Kingswood School six years, afterwards removing to the Grove.

Mr. Chettle entered the Wesleyan ministry in 1832, being then twenty-three years of age. In 1852 he was appointed secretary of the Worn-out Ministers' Fund, an office which he held with ability till his death. He commenced his duties as governor in 1868, and after remaining at the Grove eight years he resigned the office through ill health in 1876. His biographer, in the Minutes of Conference, says of him, that "he had the gift of government, was quick in perception, just in judgment, firm and decided in action. Occasionally he was so terse in expression as to appear abrupt, but this was the result of nervousness, not want of temper." This is certainly a very

correct description. As a governor there was nothing erratic or grandfatherly about him. He was shrewd, sagacious, penetrating, painstaking, firm, and strict, but not unkind. An old Grove boy who was there at the same time says of him: "I look upon him as a first-rate governor. Strict, but kind; commanding respectful behaviour from all; able to give a good thrashing when required. I have always been glad that I had six years under him. I used to think that he shewed considerable penetration in his dealings with us, and that it would require rather more than ordinary cleverness to fool him. But," my informant adds, "I know that many will differ from me." This is quite true, for I have met with "old boys" who spoke of him as both sly and severe.

Mr. Chettle it must be remembered had been once a junior master in the school, and of course was alive to certain sly ways on the part of the boys and knew well how to deal with them. It is a mistake to say that he was severe, and he did not bear that character when he was master. Compared with former times the chastisement given in his day was very mild. Mr. Chettle had enlightened views on the subject of ventilation and other sanitary matters. In the success of the measures which he adopted, he took an evident pride. Some of the boys thought that he rode this hobby too much. To such a degree did he insist on the proper ventilation of the schoolroom, that on several occasions the lads were all turned out of the schoolroom on a wet holiday afternoon, to ramble in the playground, and seek shelter under the sheds, whilst the state of the atmosphere was being improved in the school, at the risk of the boys taking colds.

Mr. Chettle died in 1878, in the seventieth year of his age, two years after he resigned the governorship, and in the forty-sixth of his ministry.

REV. GEORGE FLETCHER.

The Rev. George Fletcher, who succeeded Mr. Chettle, was the last governor of Woodhouse Grove School. He is the son of the late Rev. Thomas Fletcher, who was the first ministerial governor of the school, it being rather a remarkable coincidence, as already noticed, that whilst the father was the first, the son should be the last. Some account of the father will be found in the earlier part of the next chapter. Mr. George Fletcher entered the Wesleyan ministry in 1859, and in 1861 and 1862 he held the position of assistant tutor at Didsbury College. In 1876, he was appointed by the Conference to be governor of the school whose history is before us, and remained such till June, 1883, when the school was closed as one solely for ministers' sons. He is the only one of all the eleven governors now living. When these Memorials were commenced Mr. Farrar was living; he is gone, and Mr. Fletcher alone is left. After leaving the Grove he was appointed superintendent of the Lune Street Circuit, Preston.

The fact that Mr. Fletcher is still living and in full work, and that his governorship is so recent, precludes one from attempting any description of it. It must be sufficient to say that his government was judicious and reasonable. It was not characterised either by grandfatherly kindness and laxity on the one hand, or by undue severity on the other.

The boys have been wisely handled, and the strict *régime* of a former period has been prudently relaxed.

During Mr. Fletcher's governorship, arrangements were carried out so that the boys could wash in the bedrooms. A large playshed by the archway was constructed. The north extension, containing the "Old Top" cribroom, &c, was partially pulled down, and the materials were used in the erection of the playshed. A good reading-room was provided at the same time. The diet was greatly improved in many particulars. Coffee and tea, with bread and butter, took the place of milk and dry bread, which had formed the diet morning and evening for so many years—in fact, since the school was established. No doubt, some will question whether this was any improvement. But there was a general prejudice on the subject. The dinners were also in many respects improved. Another extension of liberty was granted in the use of a field for play when the weather permitted. In this the boys could engage with zest in the game of cricket. Many in consequence became excellent hands at the game.

CHAPTER V.

HEAD MASTERS.

Mr. JOHN FENNELL - -	1812	Mr. JOHN GARDINER - -	1832
Rev. THOMAS FLETCHER	1813	Rev. JOSHUA WOOD - -	1835
„ J. M. BLETSOE, M.A.	1813	Mr. WILLIAM GREAR -	1838
Mr. JON. CROWTHER - -	1814	Dr. SHARPE - - -	1854
„ SAML. EB. PARKER -	1816	Rev. Dr. RABY - - -	1856
Mr. T. G. OSBORN, M.A. - -		1874	

WE cannot be surprised to find that on the commencement of a large educational establishment, managed by a committee of gentlemen inexperienced in such matters, everything should not settle down all at once into good working order. The general subject of education was not as well understood in those days as now, nor was it seen how much depends upon the choice of a head master. The fact was not then appreciated that success depends as much upon moral qualities as on mere learning. It was then supposed that anyone could teach if he had only sufficient learning. Not only so, but, at the time of which we speak, there was not the choice of suitable men that there is now. Hence we find without astonishment that the right man was not appointed till a few years had elapsed. There were frequent changes of head masters during the first three or four years, a state of things which happily terminated after

a few years, and which has never recurred since, during a period of nearly seventy years. It is only right to add that the members of the committee, consisting of ministers and laymen appointed to manage the school, seem to have been very anxious that the education given to the boys should be thoroughly good. Of this there is plenty of evidence. It was purposed that the school should not be behind any other in the kingdom.

At the Burslem Conference of 1884 a memorial, signed by a number of old Kingswood and Woodhouse Grove boys and others, was presented, praying in future that the two offices of governor and head master of the connexional school should be combined in one person, and shewing many good reasons for the adoption of the step. This plan was adopted at the commencement of Woodhouse Grove School, but was not successful.

MR. JOHN FENNELL, 1812.

The first head master of Woodhouse Grove School was Mr. Fennell, who also sustained the position of governor. He afterwards became a clergyman of the English Church. Whether he was related to the Rev. Dr. Fennell, a Fellow and Tutor of Queen's College, Cambridge, is uncertain. He was engaged at a salary of £100 a year, and his wife was appointed governess. Mr. Fennell was related to the Rev. Patrick Brontë by marriage, being Mrs. Brontë's uncle. Mr. J. M. Hare tells us that whilst Mr. Brontë was graduating at Cambridge, he was intimate with Lord Palmerston as a brother volunteer, and that he became curate of a

small mountain village named Hartshead, east of Huddersfield and Halifax. While in this incumbency he wooed and won Mr. Fennell's niece, Maria Bramwell, third daughter of Thomas Bramwell, merchant, of Penzance, both he and his wife being Methodists. Through the intervention of Mr. Fennell, Mr. Brontë conducted the first examination of the Grove boys. As already intimated, Mr. Fennell did not retain his position long at the Grove. Before another governor could be appointed by the Conference there was a sort of interregnum, during which, through the influence of the Rev. Jabez Bunting, his brother-in-law, the Rev. Thomas Fletcher, was induced to step into Mr. Fennell's place as governor and head master.

REV. THOMAS FLETCHER, 1813.

Mr. Fletcher was thirty-three years old at the time, and being an excellent classical scholar had already filled the post of head master at Kingswood. His parents had been Dissenters, and though they brought up their family religiously, yet the ministry under which they sat was degenerating into a system which was esteemed false, and young Fletcher was preserved from it by joining the Methodist Society at fifteen years of age. He entered the Wesleyan ministry in 1804, and after labouring in it assiduously for thirty-six years was then obliged to retire. He had throughout his ministry manifested a taste for biblical study, which he retained to the last. On the morning of the 27th of March, 1858, he rose and dressed as usual, when he was seized with apoplexy, and died, without any

return to consciousness, in the seventy-seventh year of his age and the fifty-fourth of his ministry.

The following is Mr. Fletcher's own account of his connection with Woodhouse Grove School, contained in a letter from him to his son John, who was then a Wesleyan minister in full work, and is now a supernumerary living at Deptford. The letter is dated June 23rd, 1846. "Early in 1812 the school at Woodhouse Grove was opened. At the following Conference it was stated that the young man who had been appointed classical teacher was not competent, and the Conference requested that I would take his place, and I consented. As there was no house for me I left Mrs. F. at Skipton, and lodged two or three weeks at the school, till I engaged and got furnished a house at Idle, about a mile distant. From this we removed in March, 1813, to a house near the school, in a rural situation.* Mr. Fennell was governor of the house and master in the English department of the school. For the latter he was pretty well qualified; but before the Conference of 1813 he informed us of his intention to take orders in the Established Church. For this he was to undergo a purifying process of three years' abstinence† from Methodism. The committee did not think it proper to retain him, and Mr. Jonathan Crowther, who had been appointed to succeed me, took his place while I stayed. Mrs. Fennell was not competent to manage the house.

* Probably the house afterwards occupied by Mr. Parker, which stood at the corner of the high road and the lane leading to the school. The house was pulled down and the lane destroyed when the railway which now runs past the grounds was constructed.

† He was a local preacher and had to cease preaching.

She went to her friends, and left a young female in charge of the house. Affairs went wrong. Mrs. James Wood came and discharged all the servants at once. After this we had good order. At the Conference of 1813 Woodhouse Grove was made the head of a circuit, with a few places taken from the Bradford and Bingley Circuits. Mr. James Wood was appointed governor, and his son, Robert Wood, preacher for the circuit. Your grandmother (Mrs. Bunting, sen.) came to live with us soon after we went to Skipton in 1811. After being with us nearly two years, in August, 1813, she closed a life of sad trial and suffering and entered into rest.—(Signed) THOMAS FLETCHER."

To the foregoing particulars it may be added that Mr. Thomas Fletcher, in 1811, being appointed to Skipton, was placed on the committee for preparing and furnishing the Grove. Mr. Fennell, after he entered the Church, obtained the living of Cross Stones, near Todmorden, where he died greatly respected. The Rev. Thomas Fletcher on the death of his wife in 1847 went to live with his son John, and travelled with him from circuit to circuit until his death at Otley in 1858. He is buried in Woodhouse Cemetery, Leeds.

MR. JONATHAN CROWTHER, 1814-16.

In view of the temporary nature of the arrangement with Mr. Fletcher, and of the probability of his return to circuit work, Mr. Jonathan Crowther, at that time a very young man, was engaged as classical teacher, in the hope that he

might be able to take Mr. Fletcher's place. In the meantime an advertisement was inserted on the covers of the Connexional Magazine and of the "Eclectic Review" for a good head master, to whom a "handsome salary and agreeable accommodation" were promised. This appears to have led to the choice of two men, one of whom was Mr. Samuel Ebenezer Parker, who, from some reason, did not at once enter upon his duties; and the other was an English clergyman, the Rev. J. M. Bletsoe, M.A. The latter was to be head master, and Parker the mathematical master. Mr. Bletsoe's services were entirely gratuitous, and at the Conference held in Manchester in 1815, the following resolution was passed: "The cordial and unanimous thanks of the Conference are given to the Rev. J. M. Bletsoe, M.A., for his valuable and *gratuitous* services as head master of the school at Woodhouse Grove; and he is requested to accept from the Conference, as a token of their respect, a set of Mr. Wesley's works, elegantly bound, which our book-steward is hereby directed to transmit." This gratuitous service did not last long, and circumstances of an unpleasant nature soon afterwards arose, which caused Mr. Bletsoe to retire in the following January. Mr. Crowther, young as he was, was appointed head master, when he and Mr. Parker were, by directions of the committee, both examined! This was in February, 1816, two years after the advertisement already referred to had been published.

Mr. Crowther was the elder son of the Rev. Timothy Crowther, and was the nephew of Jonathan Crowther, the president of the Conference in 1819. Mr. J. M. Hare,

who was at the school at the time, gives us a description of Mr. Crowther as a teacher, and says : " He was so young when first appointed to the Grove, that it would have been scarcely becoming to give him the first place at starting. Yet he was unquestionably a superior classical scholar, but was comparatively thrown away upon the arithmetical teaching, which became his first business—for in those days the curriculum had not risen to the height of mathematics—and he ought to have been entrusted with the Latin and Greek, to which he was ultimately appointed. Some who had experience of him in both departments still remember what little progress they made in the mysteries of proportion and practice under him, as compared with his successful initiation of them into the secrets of syntax, and the drift of Cæsar and Xenophon. As a teacher, nevertheless, he was not successful in due proportion to his powers. In vain did any boy, unable to make head or tail of portions of the commentaries or the anabasis, humbly implore him to afford a clue to the labyrinthine sentence. ' Hard! there's nothing hard about it. Only imagine it to be easy, and you will find it so.' Obviously this refusal of help to individuals was a sure way of discovering which of the boys in a class had the faculty of acquiring a knowledge of languages, and which had not ; while, as the whole lesson was gone through in class, none who paid attention needed to return to his place without getting the information prematurely asked for. Mr. Crowther, nevertheless, was at the best an austere master, and sometimes severe. But he was never positively cruel, if not always quite just. The air with which he administered punishment was more

formidable than the mode. His countenance wore a sardonic expression more irritating to the sufferer than downright anger. Yet the blows of the hazel stick fell upon that part of the person best fortified against them ; and there was clothing between, though pulled rather tight by the disengaged hand of the inflicter. In some cases, moreover, he pronounced his own condemnation, as when, for no greater offence than being without a pocket-handkerchief, he called up poor Haslam to ‘come and receive his daily food.’ In considering the question whether or not Mr. Crowther was addicted of flogging in excess, we must give him the benefit of the usages of the age in which he lived, and perhaps of the school (Kingswood) in which he was trained.”

This picture of Mr. Crowther is confirmed by what is stated by the youngest daughter of the late Rev. Dr. Waddy, who has written her father’s biography. Dr. Waddy was a boy at the Grove when Mr. Crowther was head master, and we are told the doctor once said in after-life, “When I was a boy at the Grove, I was thrashed *every day*. I have no doubt that I generally deserved it; but it was too much—it did no good.” We are further told that Mr. Crowther’s “free use of the cane became a grand abuse, and his unwillingness to explain difficulties made him an unsympathising tutor. So unusual was the severity of some of the masters at that time, that a deputation of boys—amongst whom were S. D. Waddy, G. B. Macdonald, P. Hardcastle, and James Brownell (afterwards second master)—appealed to the committee of the school; but no redress was granted.” On the nomination of Mr. Crowther,

several years after, in the Conference, to the tutorship of Didsbury Theological College, his fitness for training young men was questioned by many of the preachers (amongst them being several young men who were at the Grove under Mr. Crowther), but his answer was irresistible. Rising amidst perfect silence he pointed to the young preachers, who were clustering in the aisle, and said: "My brethren have blamed the system: I point to the results. I appeal from the complaints of the fathers, to the lives of the sons I have formed."

SAMUEL EBENEZER PARKER, 1816-32.

Everyone must be conscious of the fact that the memory is very fickle in its operations; that whilst there are some individuals with whom you have been intimate, whose persons after some years of absence you entirely forget, there are others whose persons, faces, figures, voices, and peculiarities seem to be indelibly photographed on the mind. Of all the persons, male or female, whom I knew during my six years' residence at the Grove, whether school-fellows, governors, masters, or others, there is no one whom I can remember so well as the head master, Samuel Ebenezer Parker. Although it is now more than fifty-five years since I saw him, I can recall the expression of his face, his figure, his voice, his walk, his dress, his whole person in fact. I can fancy I see him now, coming from his house, which was outside the "bounds," and crossing the playground on his way to the schoolroom. He generally carried in his hand a dagger-stick, in the shape of a

large, heavy walking stick, which was a formidable weapon of defence. He generally carried it loosely and horizontally in the left hand, swinging both arms, as he took his giant strides across the playground on his way to the schoolroom, and did not use the stick much for walking with. There are two word pictures of Mr. Parker by old Grove boys, which appeared in the City Road Magazine a few years since, both of whom knew him well. They are each of them such correct likenesses that I shall quote them entire. The first is from the pen of Mr. J. M. Hare, who says: "Mr. Parker was a remarkable man, both inwardly and outwardly. His stature was tall and his bulk proportionate, with some exaggeration of the latter from the largeness of his garments. The whole suit was black, terminating at the knees,* but continued to the feet with hose to match. The shoes had the appearance of having been tied once for all when for the first time put on. The neck and bosom were covered with a profusion of linen and cambric, wonderfully voluminous, yet scrupulously white. The hair of the head was porcupine fashion, both in stubbornness and in direction. The chin gave evidence of the daily use of the razor, in spite of the difficulty of passing its edge with effect over the whole of a surface presenting so many deep and sinuous gorges. The features were firmly set, strongly marked, and readily capable of expressing dark and violent emotions; but it was easy to persuade oneself that the same face had been beautifully dimpled in childhood. And even after the trials and disappointments

* Afterwards, during the time of my residence at the Grove, he wore trousers, they having then become more fashionable.

of his adult life, amid the sense of authority and demands on patience incident to his occupation, that rugged and austere visage was often seen to relax into sunny smiles, accompanied by a low and musical chuckle denoting the temporary triumph of a cheerful satisfaction in present duties over the haunting shade of painful recollections."

The second picture is drawn by Mr. Thomas Evans, of Swansea, a schoolfellow and contemporary of mine. He says: "It is now fifty years since I made his acquaintance. His marked character made an impression on my mind which is still fresh. As the head classical master, he was by turns very kind and very severe; loving those who did well with the tenderness of a mother, but stern and relentless to the dullard. He was the author of 'The Protestant's Protest.' This book was an *exposé* of the worst doings of the worst times of the Roman Catholic Church. A belief existed that he had been threatened for publishing the work, and that the pair of horse pistols, whose brass stocks usually peeped out of his great coat pocket on winter evenings, were intended for any venturesome assailant.

"Our revival prayer meetings gave him great delight. He would tell us his experience, and never tire in speaking of the loving Saviour. On my leaving the Grove, he took the opportunity of talking to me about good things, and, as a memento of his friendship, gave me an impression in wax of his large seal with the initials B. M. (Bramwell, Missionary). His manly form, dark visage, kindness, simplicity of heart, and devotion to learning, form one of the treasures of memory never to be forgotten." When Mr. Evans was at school he possessed a book, "The Economist of

Time," and on its fly-leaf the famous head master wrote, " My dear Tommy,—This is an excellent little work ; but see that you get the guiding principle, which is like the main-spring of a watch—have Christ in your heart."

Mr. Parker wrote a bold, clear, round and open hand, and of course very legible. He was fond of using his initials, S. E. P., and had a facile and ingenious way of forming them into a monogram with his pen, by first forming the top part of the last letter, and then bringing it over to the left and afterwards forming the other letters. He was very fond of writing religious notes to those boys who were seriously inclined. Mr. Evans has given the following specimen of one written to himself, which is a fair sample of others which he was in the habit of writing :—

"My dear Tommy,—I know, and bless God that I know, that the Lord is doing something for your precious soul. What a mercy is this, that He is drawing your young heart to serve and love Him ! Now, listen to His voice. This is a day of visitation to your soul. How much better the visitation of mercy than a visitation of judgment ! Be in earnest : forsake, immediately, every sin, and fly at once to Christ. You know not what a loving Saviour He is. I wish I could tell you—but cannot tell you—a thousandth part. Fly to His arms; confess your every sin; ask of Him true awakening, repenting and converting grace; and, as you are one of our older boys, and getting more sense than some of our younger ones (who, I fear, some of them, think, alas ! they are converted, when they are not), aim at a real and genuine conversion—one that can alone make you truly happy, and be lasting. Any advice I can give you, my very

dear lad, I will, most cheerfully, in any way you prefer—in class, in school, by note, or at my house. You have only to make your choice, and I will receive you as Jesus will receive you; only, He is boundless love, and I am only a drop from the ocean. O! I long to see you happy; truly saved; truly converted; rejoicing in all His great salvation! Now, my dear lad, no longer delay. Come to Him now. Live much in prayer; often in private. Keep from all Satan's corners; all his works. Aim at the starry crown. The Lord bless thee, my very dear boy! Thine most assuredly, S.E.P."

This, as I have said, is a fair specimen of the kind of note which Mr. Parker used to be fond of sending to boys, who, he had reason to believe, were under religious influence; and the note also conveys an idea of the sort of man he was. I well remember the prayer meetings which he used to conduct. As a proof of his devoted spirit, it may be mentioned that in summer school commenced at six o'clock in the morning, and continued till nearly eight, and was resumed again from nine to twelve and from two to five, and that, after the fatigues of teaching all those hours, Mr. Parker would remain at the school (for his residence was at a little distance from the school) from five to six and conduct a prayer meeting, at which about twenty or thirty boys attended, in the chapel. He was a very good singer, and taught the boys many tunes suitable for such occasions, and generally set them. Previously he had lived at Sheffield, at the time when the celebrated William Edward Miller was residing there. During his ministry there, a great revival broke out, and Mr. Parker often referred to it

in his addresses at the prayer meetings. He gloried in a revival, yet there was no wild fire about him. I never remember anything which even bordered on extravagance in his proceedings. His letter to Thomas Evans shews the sobriety of his zeal. His prayers in these meetings were very energetic and full of power, and he frequently related his experience to those who were present.

I have obtained the loan of a very remarkable letter of Mr. Parker's from Miss Banks, who is a grand-daughter of Mr. Parker, her mother being his daughter, who was married to the Rev. Matthew Banks, Wesleyan minister. The letter manifests the intensely earnest and thoroughly religious spirit of Mr. Parker; but, as already observed, there is no exhibition of wild fire, and it contains a plain statement of a most extraordinary experience. The letter also reminds one strongly of some phrases in Paul's epistles, and will be found in the Appendix.

Mr. Parker always wore a pair of silver-mounted spectacles indoors and out, which considerably intensified the apparent sternness of his features. Occasionally, when at his desk in the school speaking to you, he would lay them down, when his countenance seemed quite changed, assuming a soft and tender expression about the eyes. His house was the length of a field distant from the bounds of the school. There was a room on each side of the door, his own room or study being at the left, and I well remember the littered and untidy state of this room, which was fitted up with shelves, yet books and papers were lying in all other available places. Conspicuous amongst them was his friend and companion, a violoncello, with which he

solaced himself amidst the cares and vexations of his other avocations.

Mr. Parker, as already intimated, contributed several articles to Rees' Encyclopædia. He entered into the question of the so-called Catholic Emancipation Bill, which was passed in 1829. It is well known how agitated the country was on the subject for some years previously. The Roman Catholics claimed to be relieved of the disabilities imposed upon them, for they had been excluded from Parliament as well as from filling any office in the State. In 1824, Daniel O'Connell organised the "Catholic Association." In 1825 a Relief Bill was brought in by Sir Francis Burdett—the father of Miss Burdett-Coutts—which passed the Commons, but was lost in the Lords, on which occasion the Duke of York uttered a solemn oath that, if he came to the Throne, he would never consent to the repeal of the Catholic disabilities. He died, however, in 1827. Shortly afterwards the Repeal of the Test and Corporation Acts was passed, and this gave a new stimulus to the agitation for Catholic relief. A crisis was brought on by the election of O'Connell for the county of Clare. The Duke of Wellington, who was then the head of the administration, was convinced that the choice lay between concession and a civil war, the horrors of which he deprecated with deep feeling. The result was that relief was granted to the Catholics after great opposition in the Lords, where Lord Eldon was moved to tears.

Mr. Parker wrote a tolerably good-sized book on the subject, which was known as P. P. against C. C., and which he entitled the "Protestants' Protest against Catholic Claims."

It was powerfully written. Boy as I was, I well remember the interest I felt in reading it. In it he narrated the fable of the frozen viper found by the countryman, who took it up, and, to warm and restore it, placed it in his bosom, and when restored to life it bit him. Mr. Parker also published a work which must have cost him a great deal of labour, entitled "The Arithmetical Grammar." This was a large and comprehensive work, from which an abridgment was made and published. A mutilated copy of the abridgment is now before me, which shows that more than one edition of the grammar was sold, for in a footnote on page 116 it is said: "As this edition is professedly an Abridgment of the 'Arithmetical Grammar,' for Circulating Decimals, and some other Rules not absolutely necessary to the common business of life, reference must therefore be made to the larger work, a new and corrected edition of which is now ready for the press." The abridgment is a large duodecimo volume, and contains about two hundred pages. The unabridged edition was used in the school.

As to Mr. Parker's teaching ability, my own reminiscences of school experience agree with the observations of Mr. Hare, who says: "He taught both Latin and Greek well, and with no sparing of pains. Eton herself could not have lodged the contents and meaning of her grammars more assiduously or effectively in the memories and understandings of her *alumni*. In the construing of authors, he never slurred the literal rendering, yet always enhanced it by a judicious supplement of free translation, crowning all with instructive comment and illuminating side lights. In syntax and in quantity he was thorough; and, what was

remarkable in a school where the oldest boy was not more than fourteen, he succeeded in conveying to the understandings of his more advanced pupils a knowledge and perception of the principles of prosodial harmony, and some real taste and appreciation of the authors in hand." "In all his intercourse with the boys, his conversation and manners were gentlemanlike." Mr. Hare says that it was Mr. Parker who introduced mathematics into Woodhouse Grove School.

The Latin and Greek works we were set to translate were Ovid's *Metamorphoses*, Virgil's *Aeneid*, Cicero's *Orations*, Horace, Xenophon's *Anabasis*, Homer, and the Greek Testament. The latter Thomas Vasey and I read through together during our last year.

Perhaps it may be said that in regard to the mathematical and classical teaching at this time imparted to the boys, Mr. Parker was not in advance of the times, though he was not behind them ; but as a science teacher he certainly was in advance. There was hardly another school where boys under fourteen years of age were so fully brought within range of scientific attainments, as were the oldest twenty or twenty-four boys in the school. Mr. Parker used to give science lectures in the room behind the schoolroom every Friday evening, and catechised his pupils on the lecture they had heard the night before, the following Saturday morning. Our text-book was "Blair's Grammar of Natural and Experimental Philosophy." The course of lectures included chemistry, astronomy, optics, mechanics, pneumatics, hydraulics, hydrostatics, electricity, and botany. It is remembered how much they were enjoyed with his lucid

explanations. They were illustrated by diagrams when they were not illustrated by experiments. For his chemical experiments he was supplied with reagents by Wests, of Leeds. He was well supplied with retorts, gasholder, &c., &c., for his chemical experiments, as well as an air-pump, electrical apparatus, &c. Mr. Parker also taught Byrom's shorthand to as many boys as were willing to learn it.

Of Mr. Parker, the Rev. W. M. Shaw, Vicar of Yealand Conyers, who was a scholar at the Grove, says: "You cannot speak too highly in praise of Samuel Ebenezer Parker. A man who has no sternness in him is less like God Almighty than a man who has. He was head of the school five out of the six years I spent there, so that I ought to know him pretty thoroughly. He was the soul of humour and droll fun—it was his sunshine; while wholesome severity was his shade. He used sometimes to take me home to his house, lend me books, and give me such advice as a father would have given to a son, though with a proper decoction of cane, when requisite; and I am sure I never had an overdose of that. It may be said of him, what I have sometimes heard said of my late Diocesan Bishop Lee (another schoolmaster in whom sternness and kindness were blended): 'You could hardly name a subject with which he was not conversant.' As a classical tutor I have seldom known Mr. Parker's equal. Though not a University man he would have done honour to any University. My private tutor at Cambridge, who held a college living close by, and had been Fellow and assistant tutor of his college as well as eighteenth wrangler, regarded him with great respect. He knew him well, being

the son of a medical man at Leeds, and grandson of a former vicar of Rawdon. The education, under his management, was solid and good in every way—the foundation being well laid on the Eton system—no cram; but real knowledge, as far as it went, and the extent of that depended in a great degree on each boy himself. As to school work, I was rather idle, and never cared, even after I went to college, to do any more than I could help, but I knew the *construction* of the Latin and Greek languages when I left the Grove about as well as I knew my A B C. With slight intervening preparation I entered St. Catherine's Hall, Cambridge, at sixteen, about a year after I left the Grove; and afterwards 'migrated' to Sidney Sussex College, where I obtained a Foundation Scholarship, chiefly for theological learning. When I went up for my little-go—the first of the then two degree examinations, chiefly designed to test elementary Latin and Greek scholarship, and distinguish real knowledge from cram—one of the subjects was two books of *Cicero de Oratore*, a dry morsel, as I thought it, and in which I hoped to pass by reading only two-thirds, instead of all. When called up for my *vivâ voce*, as ill-luck would have it, I was set on about three paragraphs below my reckoning. When in a fix I generally 'take the bull by the horns,' and so said to the examiner: 'If you please, sir, I have not read so far.' 'Very candid, at all events. Tell me how far you have read, and I'll try you there.' He did so, and successfully; asking me some crabby grammatical questions, in which the perfect of the verb *quinisco* figured prominently, and which I answered. 'Now,' said he, 'I'll put you on where you have not read,

and with a little help from me I think you'll manage very well;' which I accordingly did in his opinion, for I came out in the first class, in which all came out who were up to the mark—no particular honour being attached to it, except to that extent. But, thanks to Samuel Ebenezer Parker, and my Grove training for helping me out of that fix. I think the first year at the Grove was wholly given to a thorough training in the Eton Latin Grammar, which, when learnt so thoroughly, was never likely to be forgotten."

Mr. Parker was the son of a sea captain, who was deprived of his hearing by an accident, which rendered him unfit for voyaging, and he retired to live at Scarborough. Samuel Ebenezer married the sister of Mrs. Willis, the lady to whom the letter quoted in the Appendix was addressed. By her he had four children, three girls and a boy, the latter of whom died in infancy. In 1832 he became dissatisfied with some part of its management, and left the Grove,* retiring to America, where he ended his days. He gave as his reason for this step the alarm which he felt at an approaching national crisis, which he expected would terminate, if not in revolution and anarchy, at least in the poverty and ruin of thousands. He speaks of this distress as resulting from the impolitic measures of the Government relating to financial and commercial affairs, and compares the dark prospects of England with the favourable accounts of America, together with the increasing facilities of doing

* His departure from the Grove was unexpected and sudden. He left during the vacation of 1832; so that when the boys returned the cry was raised, "Where is the head master?" but there was no response. He seems to have given way to a fit of despondency, almost amounting to despair.

better for his family there. On reaching America he became the principal and classical teacher in the Rev. Mr. Hughes' school in Philadelphia. He there published several works. His last illness was very painful, during which his constant language was "Pray, pray, pray." Before his illness he was a strongly-built man, six feet high, and weighed 235 pounds, but became so reduced that, when in his coffin, he was lifted by two small men. When dying he testified to all around him his confidence in Christ, shouting "Glory be to God." He died on Sunday, April 11th, 1847, his wife and daughter Mary surviving him.

MR. JOHN GARDINER, 1832-35.

After the interval of a few months Mr. John Gardiner became Mr. Parker's successor. It would have been almost impossible for any new head master at once to be able to exercise that influence and authority over the boys which was possessed by Mr. Parker. So that though, in scholarship, Mr. Gardiner was equal to his position, he at first failed in his ability to exercise that authority over the boys which his predecessor did. Mr. Gardiner's father was of Scotch descent, and his parents were pious Presbyterians; hence he had the advantage in early life of being surrounded by the best influences. His earlier education was obtained for the most part in the public schools in the neighbourhood of his home. In one of these, the best of its class, he made such progress that he was passed on to the University of Edinburgh, where he acquired that sound classical and mathematical training which afterwards fitted him for his

life work. On leaving the University he entered on scholastic duty, and engaged himself as a teacher in a public school at Livingston, and was afterwards for some years engaged in teaching in various parts of Scotland. When in middle life he came to England and settled in Liverpool, where he met with an educated and pious lady, who eventually became his wife.* He then commenced a school on his own account, which he conducted with ability and success. During his residence at Liverpool he heard of the opening at Woodhouse Grove, in consequence of the retirement of the head master, and he resolved to apply for the post. There were a large number of applicants for the vacant situation, but Mr. Gardiner was the successful one. The teaching staff at the Grove was at that time composed as follows: Second master, Mr. James Brownell; third, Mr. Elijah Jackson; fourth, Mr. John Meek; fifth, Mr. Edward B. Pinder; sixth, Mr. Joseph Chapman. A little later Mr. Meek left, and was succeeded by Mr. John M'Laughlin.

A remarkable occurrence took place during Mr. Gardiner's head mastership, which will elucidate the simplicity and genuineness of his faith, as well as that of his truly godly wife. At that time camlet cloaks, lined with baize, were much worn. The collar, four or five inches deep, was lined with the skin of some animal, so that when turned up over the neck and mouth, and fastened in front, on a cold day, such a cloak formed a very warm and comfortable covering. Mr. Gardiner was the possessor of one of these

* At the time of her marriage she was the widow of Captain Adlington, who was connected with an old Lancashire family. Mrs. Gardiner died at Doncaster in 1856, aged sixty-two years.

cloaks, which he much valued. When in school he suspended it on a hook near the entrance. One day a slit, made by some sharp instrument, was discovered, not at a seam, but down the centre of a "width." Mr. Gardiner was astounded, and was very wishful to know who had done such a wicked thing. The outrage was the wonder and topic of the day. Mr. Gardiner and his wife being, as has been said, deeply pious, resolved to make the matter a subject of prayer. They both gave themselves up to prayer and fasting, and then, in keeping with biblical custom, employed the "lot" in order to discover the culprit. They first cast lots for the class, and having fixed that they next cast lots for the particular boy, when the lot fell upon a boy whose name began with "W." It so happened that "W." was a fine youth, nearly at the head of the school, amiable in disposition, and unblameable in character, but in the twinkle of whose eye a physiognomist might have discovered a mischievous tendency. After a few days, Mr. Gardiner took the boy into a private room and said, "W., you have cut my cloak." The boy, turning pale, thus unexpectedly accused, replied, "Please, sir, I have not." "Now, W., don't make the thing worse by uttering a falsehood. I tell you, you have done it." "W." bursting into tears, and asking forgiveness, confessed that he was the culprit. The Rev. Elijah Jackson, now living at Bradford, and at the time a resident at the Grove, the Rev. E. A. Gardiner, his son, and many others, can vouch for the correctness of this story. The circumstances were soon known by all the boys, upon whose minds they did not fail to produce a beneficial effect morally and a strong religious impression.

In after years "W." met Mr. Gardiner, and most affecting was the interview. He referred with shame and sorrow to that wicked act. At the same time he confessed that the event had produced at least one good effect—that of deterring him from the commission of sins into which he would otherwise have fallen, for said he, "I dare not commit them after what happened at the Grove!" Some persons it is possible may only regard the whole affair as a singular incident; but others regard it as a direct and remarkable answer to prayer. Amongst the latter are many now in the ministry.

In 1835 Mr. Gardiner resigned the head mastership. After an interval of needed rest, he again undertook the duties of tuition, and became one of the masters of Mr. Sigston's well-known academy at Leeds, where he continued for a considerable time. On leaving that town he retired for some years into comparatively private life, occasionally visiting his friends in Scotland. He quitted England finally in 1861, and settled amidst his "kith and kin" in his native land. There, amidst loving relatives and friends, he enjoyed a serene evening of life. He died at Whitburn, near Bathgate, in the county of Linlithgow, in the house of his eldest brother, Mr. James Gardiner, on the 20th of July, 1865, having just completed his eighty-third year.

Mr. John Gardiner was a man of unimpeachable integrity, stainless honour, and was strictly conscientious in the discharge of duty. He manifested continually a simple child-like trust in God. He has left a son who entered the Wesleyan ministry in 1850, and who laboured for some years as a missionary in Western Africa. In 1883 he was

appointed to the Woodhouse Grove Circuit, and he has four sons who went to the school, whose names will be found in the list of scholars.

After Mr. Gardiner left, Mr. Thomas Jackson, son of the late Rev. Thomas Jackson, applied for the post of head master, and was appointed to it. Before, however, entering upon its duties, he resigned the position, and the following gentleman received the appointment.

REV. JOSHUA WOOD, B.A., 1835-38,

Became the successor of Mr. Gardiner as head master, and entered upon his duties in 1835. The committee were wishful to select some gentleman who had won his degree at one of the Universities, and made choice of Mr. Wood. He was the son of the late Rev. Samuel Wood, an influential and popular Wesleyan minister in Ireland, who commenced his ministry in 1789, and died in 1842. The son had graduated at Trinity College, Dublin, and subsequently received ordination in the Protestant Episcopal Church of Ireland. One of the conditions of his engagement was, that on the Sabbath he should be free from all responsibility, and should have the opportunity of preaching in the pulpits of the Established Church. Very shortly afterwards he accepted an offer of the curacy of Christ Church, Bradford, under the late Rev. Dr. Morgan, retaining his position at the Grove. His public ministrations there were highly appreciated, and he was held in affectionate esteem by the members of his congregation. He afterwards resigned his curacy, finding it more convenient to spread

his services over a wider area by supplying occasional vacancies in the surrounding churches. He frequently officiated for the Rev. Mr. Boddington, A.M., Incumbent of Great Horton, who was then in a state of delicate health. In the course of conversation on one occasion, Mr. Boddington informed him that he had determined to engage the services of a curate, and asked him if he knew anyone whom he could sincerely recommend. At that time the second master at the Grove was Mr. Elijah Jackson, and Mr. Wood replied that he knew a young man who was likely to enter the Wesleyan ministry, and whom he considered very eligible, if he could be induced to undertake the position. On the following morning, Mr. Wood had an interview with Mr. Jackson, and, repeating the conversation he had had with Mr. Boddington, said that he had the authority of the latter to offer him the curacy. His colleague expressed to Mr. Wood his gratitude, but stated that as all his sympathies and early associations were thoroughly Wesleyan, he felt it his duty and privilege, if he should be called into the ministry, to exercise such call amongst his own people. Mr. Jackson has discharged the duties of a Wesleyan minister for forty-seven years, during which he has held a respectable position, and has gained the respect and esteem of those who have known him. During the first two years of his probation he retained his position of second master at the Grove.

Mr. Wood was a man of genial temper and openheartedness, sincere in his friendships, and fluent and entertaining in social life. Like many of his countrymen, he possessed natural wit, which was frequently exercised with sudden and

startling brilliancy. He was a superior disciplinarian, enforcing obedience and order without austerity, and was equally feared and respected by the boys. On resigning his post, he removed to the north of Yorkshire, where he took charge of an educational establishment, and shared in certain ministerial work.

MR. WILLIAM GREAR, 1838-54.

Mr. William Gear succeeded the Rev. Joshua Wood as head master in 1838, and retained the position till 1854. He had been head master at Kingswood, when the fathers of some of the boys who were his pupils at the Grove were pupils under him at Kingswood. Amongst others Dr. Moulton's father was under him at Kingswood, and the doctor was also his pupil during his residence at the Grove. Dr. Moulton says of him that "he was both a gentleman and a Christian, to whom he was much attached. He was a good classic within a moderate range; he knew next to nothing of composition, but was good at translation; weak in mathematics, but with great enthusiasm as a teacher." It was rumoured amongst the boys that he came from Ireland; and he was once visited by a son, who was said to have been a young clergyman from that country. The Rev. S. Simpson, jun., who was under him at the Grove, says: "He was a pious man, and, I believe, led a class in connection with the Society at Woodhouse Grove Chapel. He was a steady, regular, quiet, and respectable gentleman, and should have the credit of being a good teacher. When he left the Grove we understood he went to Rugeley, famous

at that time as the town where Palmer, the poisoner, lived. He was succeeded by Mr. Sharpe, who took the higher classes far back in mathematical subjects, and they proceeded to the point reached before. In classics they went on at once to more difficult classical authors. All who knew Mr. Grear will allow that he was a clever man, and a good man, as well as a good teacher. He was dismissed, I believe, because the committee had an idea of improving the system." He was nick-named by the boys "Miss Tarr," by which name he was invariably known amongst them—why, it is not stated. Mr. T. S. Cocking, now of Sittingbourne, speaks of him as one of the old school, having a stooping form and anxious expression as he walked the short distance from his private residence to the school. Anyone seeing him could recognise the schoolmaster. "Year after year he appeared dressed in the same fashion : dark clothes ; a dress coat, having the front fastened with jet links ; a spotless frilled shirt-front, neatly brushed tall hat, and the inevitable umbrella. His manner when pleased was very winning. His captivating smile, sparkling eye, mobile sensitive mouth, soft and sweetly-toned voice, won the confidence of all. But when angry, or when he felt called upon to assume the air of the principal of a large school, his manner was not only firm, but frequently severe. Report hinted at the existence of some kind of domestic trouble which produced an unfavourable influence upon him." It is said that Mr. Grear has been dead some years. On his leaving the school a subscription of £20 was raised, and presented to him. The want of a good understanding between him and the governor has been already

mentioned. Mr. J. Lawson Strachan, who was at the Grove at this time, says: "In hay-time we used occasionally to have a scene. All at once Daddy Lord would enter the old schoolroom, pass through to the 'classical room,' and order out the senior boys to make hay. To this Mr. Grear used to demur, and we enjoyed hearing Daddy and Grear—the one asserting his right to order the lads out—Grear assuring Daddy that *in* school he was head master; and Daddy asserting that as governor he could take the lads when required."

MR. SAMUEL SHARPE, 1854-56.

Mr. Samuel Sharpe, generally known as Dr. Sharpe, was the son of the late Rev. William Sharpe, who entered the Wesleyan ministry in 1813, and died in 1871. He was educated at Kingswood School, and afterwards obtained the degree of LL.B. at the London University. Subsequently he was appointed one of the masters of the Wesleyan College at Sheffield, and, after leaving there, he kept a private school at Norwich. In 1854 he relinquished it, when he was appointed head master at Woodhouse Grove, which position he held until 1856. In that year a vacancy occurred in the office of principal of Huddersfield College, for which he applied, and to which he was appointed. In this office he worked hard and successfully, with honour to himself and advantage to his pupils, for nearly twenty years. He died at his residence at the College, aged fifty-two years, of heart disease. It was stated of him at his funeral that he brought to his work

no mean scholarship, but his work was characterised by great regularity and conscientiousness, patient toil, and wise methods. He retained his connection with Wesleyan Methodism to the last, for nine years previous to his death filling the offices of circuit steward and chapel trustee. He was buried in the Huddersfield Cemetery, his body being followed to the grave by nearly a hundred pupils, a large number of old college boys, college masters, and other friends.

REV. DR. RABY, 1856-74.

Rev. Dr. Raby was head master at Woodhouse Grove from 1856 to 1874, and is the son of the late Rev. John Raby, who was born at Lancaster in 1790, and who entered the Wesleyan ministry in 1811. For five years he laboured in the West Indies, with such diligence and success that at the time of his death there were persons still living there who remembered him with lively gratitude. On returning home he undertook duty for two or three years in English circuits, and in 1822 he was appointed to be a missionary in the Zetland Isles, under the superintendence of Dr. Adam Clarke. For some years he entertained a premonition of being suddenly called away. On the evening preceding his death he was more than usually cheerful, but at midnight he felt indisposed, without being alarmed. At three o'clock, however, he became unconscious, and, after one or two deep groans, all was hushed in the silence of death. He passed away on the 22nd of October, 1858, in the sixty-ninth year of his age, and the forty-eighth of his

ministry. His son, John M. Raby, went as a scholar to Woodhouse Grove in 1835, and remained there till 1843, being granted an extra year as a reward. On his leaving the Grove he became a scholar at the Manchester Grammar School for several years. He subsequently became one of the masters at Kingswood School, which post he relinquished in 1851, when he undertook a similar position at Taunton. In 1853 he became a probationer in the Wesleyan ministry, but had to relinquish it on account of ill-health, and he became one of the masters at Wesley College, Sheffield. In 1856 he was appointed head master at the Grove, and retained the position, as has been stated, till 1874. He then became head master of Elmfield College, York; and in 1880 became the principal of Epworth College, Rhyl, which position he holds at the present time. He has been for many years a popular and exceptionally good preacher. When head master at the Grove, the most intelligent boys in the school used to enjoy his preaching. His life has been uneventful, and has been filled, as he himself says, with work and duty. He has not been signalised in the world of letters, having never written a book, printed a sermon, or even appeared as contributor to a review, magazine, or newspaper. He is, however, a scholar, and is B.A. and B.Sc. of the University of London, and had the repute of being a good teacher when at the Grove.

THOMAS GEORGE OSBORN, M.A., 1874-83.

Lord Beaconsfield has said, "Race is the key of history." This saying will be often illustrated in the notices of many

of the men whose names appear in this book. More than once the eminent qualities appearing and reappearing in members of the different branches of the same family have been traced. The cases of Dr. Moulton and Dr. Draper, referred to in the list of scholars, are to the point, as is that also of Mr. T. G. Osborn. The latter gentleman, who was the last head master of the Grove School, is a member of a remarkable family.

At the end of the last century there lived at Rochester a draper, Mr. George Osborn, who eminently illustrated the qualities of industry, mental vigour, unflinching independence, and striking individuality of character, which can be traced in the various other members of the Osborn family. In a cathedral city, with its strong ecclesiastical prejudices and its social exclusiveness, he maintained a consistent Methodist profession. For more than twenty years he was the circuit steward of the Rochester Circuit, and was practically, so far as influence, liberality, and labours are concerned, the father of Methodism there. He was a great admirer and friend of John Newton, of St. Mary's, Wolnooth, in whose church he was married. Three sons were born to this veteran of Rochester, Dr. George Osborn, Rev. James Osborn, and John Osborn, the father of the late head master of the Grove. The individuality of the first-named of these sons needs little illustration, as it is universally recognised. He is almost unique in his intimate acquaintance with Methodist lore and Methodist hymnology; unique in his remarkably choice expository gifts; unique in his powers of debate and in his influence over the Conference at certain times; and unique in his

knowledge of old English theology. Like his father, he has stood as a rock against opposing tendencies. His sword—who shall wield it again? It is the sword of Goliath! His brother James, now deceased, though he did not attain to the same eminence, yet had much individuality of character and gifts. Frequently in his preaching he was remarkably original, being occasionally strikingly quaint. He had an unusually strong will, which made him indisposed to compromise. Like his brother, he was a staunch Protestant. He was deeply interested in foreign missions, in whose advocacy on the platform many of his speeches were seldom surpassed in power and in their effect. The younger brother, John, seems to have possessed many of the family qualities. He succeeded his father in business, and maintained in the same city the same allegiance to Methodism. He was a local preacher of exceptional ability and popularity, and held every office in Methodism that was then open to a layman. Having retired from business, he went to live at St. Austell, in Cornwall, where he died in 1882, at the age of seventy-one. Mr. T. G. Osborn, who is the son of the last-named veteran, is on his mother's side descended from a still older Methodist family. His mother's grandfather had been Mr. Wesley's host, and occasionally was his escort in Cornwall. His grandmother was born at the time of one of Mr. Wesley's visits, and on the day of her birth received Wesley's blessing in his arms. Her sister was received into society by John Wesley himself, and received several tickets from him, and lived in the enjoyment of all her faculties to the age of ninety-nine. Mr. T. G. Osborn's maternal grandfather was

the Rev. T. Rogers, who entered the Wesleyan ministry in 1799, and died in 1864.

The subject of this notice received his early education at the school of Mr. Hathaway at Rochester, and afterwards went to Wesley College, Sheffield, whose principal was then Mr. (now Dr.) Shera. In 1862 he obtained an open scholarship at Trinity Hall, Cambridge, and proceeded to his degree in mathematical honours as tenth wrangler in 1866. After being mathematical master at Durham Grammar School for a short time, he went to Kingswood to supply a temporary vacancy in 1866, and was subsequently appointed head master by the Conference. In 1875 the two schools were "concentrated in system though not in site," and he was appointed head master of Woodhouse Grove, as well as of Kingswood. He was elected a Fellow of his college at Cambridge, at Christmas, 1871, the fellowship expiring according to rule in December, 1881. He was married in 1869 to the youngest daughter of the late Rev. F. A. West, formerly governor of Kingswood School, and of whom the reader will find some account amongst the names of scholars in the latter part of this book. Not every scholar succeeds as a practical administrator, or as an efficient teacher of boys. Mr. T. G. Osborn is an exception to the many learned failures of practical life. He has proved himself to be a successful and popular head master. The list of the honours at the Oxford, Cambridge, and London Universities taken by Kingswood and Woodhouse Grove boys, will bear comparison with any other school list in the kingdom. Mr. Osborn has turned out both great mathematicians and great classics, and has also successfully

trained adepts in natural philosophy. At the final examinations (1884) at Oxford and Cambridge, one Kingswood pupil came out second wrangler; another took a high place in the classical tripos, and another took a valuable scholarship for proficiency in science. At the same time, it is pleasant to say that Mr. Osborn has not spent all the wealth of his experience on the brilliant boys, but has tried to secure efficiency throughout the school. This is not always the case with head masters. Those who know Mr. Osborn can trace in him much of the decision of character and variety of ability which have been noticed in the other members of the family. The George Osborn of Rochester of eighty years ago lives again in many points in the youngest representative of the family now reigning at Kingswood. He has also, like his father, given time and energy to the service of Methodism, having been circuit steward in Bath for three years, and he has been a local preacher for a long period. He has also been a member of the Mixed Conference from its beginning, having been twice elected by his district meeting, and twice by the Conference as one of the eighteen representatives who are chosen by them for a term of three years.

Mr. Osborn was also elected a representative to the Ecumenical Conference in 1881, where he read a paper on Higher Education, which was very well received, and is published in the Transactions of that Conference. He has published an edition of Milton's "Areopagitica, with Notes" (Longmans), which has met with success, and is a good deal used in schools and colleges for examination purposes, &c.

C H A P T E R V I.

SCHOOL LIFE.

THE uses of English Public Schools are many. One is to impart a varied mental culture. Another is that which is suggested by the celebrated saying of Wellington, that "Waterloo was won upon the playing grounds of Eton." English public school life helps to form a manly character, self-reliance, humility, and respect for the opinions of others, and to prepare for the difficulties that must be encountered in the larger world outside. Woodhouse Grove has not failed in these uses of public schools. Not only can we point to individual instances of boys educated there who have attained high positions at the bar, have become eminent in the legal, medical, and academic professions, and have distinguished themselves in the House of Commons as well as in the pulpit ; but we may point to the whole body of those who have attained to mature life, and may shew that many are not only in a respectable position of business, but have even reached a high social position in the world. In the competition and struggle which surrounds them they have held their own, and many of them under adverse circumstances. Very few of them have had the benefit of wealthy parents to advance their interests in life, and many have had no property

but a good education and a good name to back them up. We may repeat what the Rev. R. Newton Young said at the Grove Jubilee Meeting in 1862: "With an honest pride, not unmodified by the feeling of thankfulness to God, we can rejoice to-day that so few comparatively of the Grove boys of the past have proved faithless to the education of their youth, and shed discredit upon the names of their fathers and the dignity of their church. There are few public schools that can shew as unsullied a roll of names as may be found in the lists of Woodhouse Grove."

In judging the success of the Grove in its earliest days, it must not be forgotten that all the education there received was imparted to boys from eight to fourteen years of age. During the first years of its existence, no boy was allowed to remain after the age of fourteen, which is just that when a boy usually begins to perceive the importance of what he is learning. To cease to impart instruction at that age is like checking the growth of a flower as soon as the bud makes its appearance. The writer may be allowed to instance his own case in proof. During his last few months at the Grove he had been translating Cicero's orations against Cataline, and can remember being struck by the splendid eloquence and force of Cicero's Latin. He was beginning to appreciate his work when he had to tear himself away, never again to resume it.

The progress made in classical learning in those days by boys under fourteen years of age was noteworthy. That most of them should have read Virgil, Ovid, Cicero, Xenophon, and the Greek Testament before that age is not a little surprising, and for it there must have been some

special reasons. One of those reasons, there is no doubt, was the unbroken continuity of their studies, and the absence of interference of any kind on the part of the parents. At other schools in the present day a parent interferes considerably with his son's work at school. He expresses a wish that his boy should learn this, and should not learn that. He desires that he may have a good English education, and not spend any time in acquiring a knowledge of the dead languages ; or that he may be well grounded in Latin and not do anything with Greek. So that, with a dozen boys, a dozen various wishes may be expressed. Not only so, but a boy is not able to shake off home influences, which militate strongly against discipline. Owing to the facilities of travelling in the present day, if a boy is within a reasonable distance of his home, his mother is frequently writing to the principal, begging that her darling boy may be allowed to come home at the week's end. The boy generally knows beforehand that his mother is going to send for him, and so all the previous week he is home-sick, thinking of the pleasure that is in store for him, and the week after his return he cannot bend his mind to hard work ; and thus a fortnight of his term is spoiled. Add to all this the fact that in nearly every school there are now three annual holidays, and that no school professes to give more than thirty-nine weeks' teaching in the year ; whilst at the Grove, in the days I have been speaking of, there was only one holiday of five weeks during the year. Hence the boys were at work forty-seven weeks in the year instead of thirty-nine. No parent ever presumed to forward any request as to his son's education, what he should

learn and what he should not learn, and no mother ever presumed to ask for her boy's visit home. There was one curriculum for all, and that was never swerved from. Homesickness was soon over, and never returned till the next yearly holiday. A boy had nothing to do but yield obedience, and learn the lesson set before him, which all the other boys of the same standing in the school were learning at the same time. The consequence was that discipline was maintained and progress was made. No time was wasted. The only days on which there was no teaching were Christmas Day and Good Friday. We knew nothing practically of either Easter or Whitsuntide.

On the comparative values of a classical and an English education opinions have differed very greatly. In favour of what is called an English education, it is said that "the scanty time allowed at school should not be spent in the acquisition of a knowledge of the dead languages; that in the scale of learning realised knowledge should count for something along with the discipline of the mind; that the boys should go out into the pressing competition of the world, not so much with a general interest in learning as with a stock of knowledge sufficient for immediate practical use." On the other hand, with regard to the schools for ministers' sons, it is said, "the ministerial vocation of the parents, the advantages of reading the Greek Testament, the traditions of the schools, the possible future calling of a few of the boys to the office of the ministry, the chances of University success—all these considerations lead irresistibly to the conclusion that Kingswood and Woodhouse Grove Schools should never cease to be the home of a thorough

teaching of Latin and Greek. No argument founded upon any advantages of the modern over the ancient languages and literature, or upon the success of schools where only modern languages are taught, ought to banish from these schools the classical studies." Although it may be true that the majority of the boys go into businesses in which their Latin is of no use to them, a great deal may be said in favour of teaching Latin. "Quotations in this language are frequent even in the ordinary newspaper; Latin roots and forms, though not the staple of our tongue, abound in it; so that for the thorough study of English, Latin is at least as important as German or French. Moreover, Latin is the key to French, Italian, and Spanish. It is also a language so far removed in structure from the English as to afford an invaluable study in comparative grammar; whilst it is not so difficult that an average boy may not make valuable progress in it by the time he leaves school, and if only a minority be able, five years after leaving school, to read it with any ease, the majority may, at all events, cherish such self-respect as comes of having once been able to read it."*

At the Grove the primitive tradition has been followed and a solid classical education given from the commencement. To the year 1875 science has had for the most part not much attention; in fact it has not been seriously attempted except during the early period when Samuel Ebenezer Parker was head master, who, in addition to being an excellent classical head master, taught many scientific subjects in a most enthusiastic manner.

* Report of Special Committee, 1872.

The school was opened on the 8th of January, 1812, when the following eight boys were present, viz., John and William Stamp, F. A. West, John Farrar, Jonathan Waddy, E. Towler, J. Buckley, and Theo. Cooper. The Rev. Jas. Wood preached on the occasion, when many friends of the school from Bradford, Leeds, Halifax, and the neighbourhood were also present. By the end of February the number of pupils had reached to twenty-seven, whose names will be found in the first letter quoted, from J. S. Stamp to his father, in the Appendix.

From the beginning it was evidently the design of the Conference and of the committee appointed to manage the school, that the education of the pupils at Woodhouse Grove should be as good as that given at other public schools. At first in the committee there was much to-and-fro work; opinions sometimes changed there, and it was often foiled in getting its plans carried out. The same thing turns up in its proceedings again and again, and directions are given several times for the same thing. It is noteworthy, however, that at the very commencement there was a desire to give the pupils some scientific as well as classical teaching. Before the school opened, it was directed that the drawing-room should be fitted up as a lecture-room, and that a pair of globes, a complete Atlas, an air-pump,* and an electrifying machine, with other electrical apparatus should be provided. During the six years of my residence at the Grove, this room contained the larger portion of this apparatus, but was not used as a

* See letter from J. S. Stamp in Appendix.

lecture-room, though it was so called. It was used at the annual examinations, when the boys were taken in one or two classes at a time, and when the apparatus was visible. Two years after this, the committee expressed their regret at the neglected state of the philosophical apparatus, as well as at the extent to which the lectures had been neglected, and they ordered that they should be resumed, and that two hours weekly should be devoted to them. Still, science did not seem to thrive, and it was evident that the school needed a man as head master who could not only impart classical but scientific knowledge. In less than two years the subject again came to the front, and arrangements were made that lectures on natural philosophy should be given to the first and second classes on two, if not three, evenings a week. These lectures were to be given by Mr. Crowther, who was then second master. Mr. S. E. Parker had not yet arrived at the school, though he was expected. The subject was becoming biennial in character, for in two years again further orders were issued on the subject, and lectures on natural philosophy were insisted on, the text-book to be adopted being Mr. Wesley's "Natural Philosophy." This was a rather old-fashioned text-book on the subject, inasmuch as it is there taught that the *elements* were fire, air, earth, and water; and at the time Mr. Wesley wrote only five planets besides the earth were known. The mistake which had been made in the selection of such a text-book, under the idea that Mr. Wesley could not be wrong, was afterwards remedied by the substitution of *Blair's Grammar of Natural and Experimental Philosophy*. Again the philosophical apparatus was arranged to be put into order,

and the use of the globes was insisted on. Eventually, Mr. Parker arrived, was installed in the lecturer's chair, and gave science lectures weekly during the whole of the time he was head master, using Blair's Grammar as his text-book. During this period the minds of the committee were at ease, but when Parker left the subject again sprang up, as a veritable "thorn in the flesh." Orders were again issued that the philosophical apparatus should be put into order, and brought into immediate use. In April, 1833, one of the examiners recommended that the scientific attainments of the young gentlemen of the first class should be extended to the elements of Euclid, trigonometry plain and spherical, with their application to altimetry, surveying, dialing, navigation, astronomy, &c. Mr. Parker used the room behind the school for his lectures every Friday evening. His subjects were chemistry, astronomy, optics, electricity, pneumatics, hydrostatics, hydraulics, mechanics, and botany. The senior boys, who only were allowed to attend them, were examined in the subject of the lecture of the evening on the following morning. These lectures were made very interesting by experiments, as well as by the use of diagrams. Whilst such pains were taken by the managers of the school that the boys should obtain a good knowledge of science, classical scholarship was not neglected. For, as we have seen, whilst there was only one master at the Grove who taught science successfully, there were several who were good classical scholars.

After what we may call the makeshifts inseparable from a beginning, the first serious attempt to provide a suitable head master resulted in the appointment of Mr. Crowther

to the post. He had for a little while filled the post of junior master, and on a vacancy occurring he became head master. We have seen in our sketch of him as head master, that though he was an excellent scholar he was not a good teacher. He lacked sympathy with the boys, and gave them no encouragement to seek his help in their difficulties. He was altogether too young for the post. When his successor, Samuel Ebenezer Parker, came, the whole aspect of things changed. Miss Waddy, in the biography which she has given us of her father, Dr. Waddy, speaking of his Grove life, says : "The head master, Mr. Parker, was in some points a complete contrast to Mr. Crowther, as his patience was great, and his love of teaching made him delight in explaining difficulties in a clear and lucid style."

It will be convenient here to follow the subject of the education given to the boys as it is presented by the minutes of the committee of the school. I have already stated that, for prudential reasons, I have not been allowed to examine the minute-book myself. Under these circumstances, the Rev. George Fletcher has very kindly furnished me with brief and suitable notes of their contents, from which I have endeavoured to construct a narrative. The gleanings from the minute-book will occupy a few pages, and it will then be possible to retrace our steps, and afterwards endeavour to obtain a view of the teaching and of school life as it has been presented by several old scholars.

When Mr. Parker entered upon his duties, the committee thought it consistent with the respect due to the masters that both Mr. Crowther and Mr. Parker should be examined

as to their qualifications as well as the boys. For the latter purpose examiners had been appointed, and it is presumed that the examiners for the boys would be required to examine the two masters, the result being satisfactory. Later on, we find that before Mr. Brownell was allowed to succeed Mr. John Farrar, he, too, was examined.

There is evidence from the minutes of the committee ever and anon of the anxiety it felt with regard to the education of the boys. In addition to the facts already stated pointing in this direction, it may be added that in January, 1815, the committee ordered the masters to prepare an account of the studies of the boys to be considered at their next meeting. In November of the same year a general examination of the whole school was held, and arrangements made for the distribution of prizes. After this it was arranged that examinations should be held twice a year, and in November following a sub-committee was appointed to witness the examination. A year afterwards it was ordered that the boys should repeat their tables at the next meeting of the sub-committee. After this we find the committee complaining of the writing as being unsatisfactory. This matter had evidently come under the governor's notice, for a little before an order was given that boys of three years' standing were to write every fortnight to him, it is presumed that he might see the handwriting. At a still later date it is recorded that too much time was given to classics, and it was agreed to consult the governor of Kingswood School on the subject. Still later again we have evidence of an arrangement for prizes to be given on a system, which system was to be laid before the committee, the result

being that prizes were to be given half-yearly in four classes, viz., sixpence, one shilling, two shillings and sixpence, or five shillings each. At the same time complaints were made as to the boys' English and spelling. From all this it seems evident that the boys were then receiving a better classical education than they were an English one.

When Mr. Parker left the school in 1832, the committee agreed to request the Conference to appoint a minister as head master, and Mr. Crowther was suggested. Nothing further was done in the matter until Mr. Gardiner was appointed to succeed him. At the beginning of 1834, it was resolved to recommmed to the Conference that the boys should enter the school at ten instead of eight years of age, and continue five instead of six years, but nothing came of the recommendation. Again the committee record the need of improvement in the instruction given, particularly in the classical department. In July, 1837, papers in connection with the examinations are first mentioned. In October, 1838, the first Conference scholarship was accorded to J. V. B. Shrewsbury. In 1841 the examiners suggest an improvement in the masters' position, and comfort generally; recommending that they should be accommodated in apartments exclusively appropriated to their services. At the end of the same year it was agreed to enquire as to a system of gymnastics, and in January, the following year (1842), it was introduced. In the following May the boys were reported to be diligent in gymnastics; and an examiner suggested that they should also be taught singing. In October it is recorded that the Conference had ordered more careful religious teaching; and in January,

1843, arrangements were made that one hour a week should be devoted to the teaching of singing. In January, 1847, Mr. J. Manners, of the Wesley College, Sheffield, who was the examiner in that year, suggested that music and drawing should be taught. In 1849, notwithstanding what has just been stated, there is again a resolution that singing should be taught, coupled with a statement that the Glasgow system is in partial use. In July, 1850, it was arranged that "an English class should be formed, to consist of boys who have no natural aptitude for classics; all practical attention to be given to commercial education; and that written papers should be used in the examinations." Just a year afterwards this resolution was rescinded; and a suggestion was again made that boys should enter the school at nine instead of eight years of age. In July, 1853, a report was presented which insisted on the importance of more attention being given to modern languages. In July, 1855, a Glasgow master was appointed as well as an English and commercial master. In 1857, the Glasgow master was discontinued on account of the expense; and in a month or two after a drill-master was engaged. In December of the same year mention is first made of boys going up for the Oxford Local Examinations. In September, 1858, the head master's report refers to instruction in photography! as well as to lectures on chemistry and animal physiology; the juniors having lessons in "common things." In 1860 the first list was published of successful students at the Oxford Local Examinations. In September, 1863, arrangements were made for drawing to be taught; and in September, 1867,

orders were issued that lectures should be given to the boys in natural philosophy, to be illustrated by means of the apparatus which had been presented by Mr. Holden, at the Jubilee gathering (referred to elsewhere). This seems to have been a dying effort on the part of science teaching to gain a footing. No one can peruse this brief summary of the doings of the committee with respect to the education given to the boys without being convinced of the existence of an earnest desire that they should be well educated. The greatest credit is due to the committee for its persevering efforts.

To return, we have seen that the advent of Mr. Parker marked a new era in the history of the school. He proved to be the right man in the right place, and gave a new tone to the teaching and curriculum. About the time of his appointment as head master, a second master was also appointed worthy of the position.

Amongst the boys who were admitted during the first year were two brothers, Luke and John Farrar. The latter, after being a scholar four years, in 1816, was appointed assistant master and was not first examined like Mr. Parker, Mr. Brownell, and Mr. Crowther. Besides the ordinary English curriculum, Mr. Farrar taught French to the elder boys who were under his care, the lower half of the school being taught at first by a Mr. Whiteley, and afterwards by Mr. Chettle. During Mr. Farrar's tutorship the practice commenced of teaching book-keeping to boys entering upon their last two years of residence at school; and the "use of the globes" was taught to boys selected on account of their aptitude to learn it. Book-keeping was

taught very efficiently and practically, and the knowledge was a great boon to many a boy going into the mercantile world. A sketch of Mr. Farrar, who at a later period became governor, will be found in the chapter under that head, to which the reader is referred. He remained English master till the year 1826, when he left the Grove and was appointed by the Conference to the Sheffield Circuit. He was succeeded by Mr. James Brownell, who also had been a scholar at the Grove, entering it with two of his brothers the year after Mr. Farrar, in 1813. He likewise became a Wesleyan minister, and a short sketch of him will be found in the list of scholars.

The Eton Latin Grammar was the one then used in the school, which a boy was set to learn as soon as he entered it. The Eton Latin Grammar, as is well known, is written in Latin, and I have met with old boys who, after leaving the school, have spoken disparagingly of the plan of setting boys of eight years of age, who knew nothing of Latin, to learn a grammar whose rules were written in a language they did not understand. This objection seems at first very plausible, but boys of ordinary capacity soon master its mysteries, and become acquainted with its rules as well and as soon as if written in English. Boys began to learn Greek when they had been about half their time at school, according to their progress with Latin, and their aptitude for classics. As a rule, the boys kept pace with each other, those of the same school age being found in the same class. Such was the curriculum* when I entered as a scholar in

* An interesting account of the curriculum adopted during the first few months will be found in one of J. S. Stamp's letters to his father, quoted in the Appendix.

1822. The Latin books we learned to translate were Delectus, Cæsar's Commentaries, Ovid's Metamorphoses, Virgil, Cicero's Orations, and Horace ; and the Greek consisted of Xenophon, Homer, and the Greek Testament. There were annual examinations, conducted by the Rev. Mr. Redhead, the Vicar of Calverley, who examined the boys in classics, whilst, in the English department, Mr. Swale, who kept a large boarding school at Halifax, examined us. Mr. Redhead, I well remember as a fresh-looking, sprightly little gentleman, neat in his dress, and very kind and considerate in his manner, who tried to inspire us with confidence. Mr. Swale was a taller and stouter man, equally kind and considerate. In connection with these examinations prizes were awarded, consisting of books. The author is the possessor of three of these prizes, one a Greek testament, and another a copy of Virgil. In the latter is the following inscription, in the handwriting of Thomas Vasey : " This book, by the committee of the Wesleyan Academy, Woodhouse Grove, is, on this 11th day of January, 1828, presented to Josiah T. Slugg, as a testimonial of his proficiency in Mathematical learning. John Reynolds, chairman." For proficiency in classical attainments, the inscription was generally in Latin, when the words " Woodhouse Grove " were translated into Greek, Mr. Parker having invented the word Ulodoikeou. The following is a copy of the inscription on the flyleaf of a prize in the possession of Dr. Sykes, of Doncaster. It is, Dr. Sykes remarks, as far as he can judge, in very good Latin : " Johanni Sykes propter insignem in humanitatis ac literarum studiis progressum huncce librum, et facultatis

testimonium et sedulitatis præmium donant Academiæ
Υλωδοίκεου Eboracensis Procuratores. Ipsi Nonis Januarii.
Richard Fawcett. Præses."

Mr. Parker's fertile brain originated a curious method of registering and of presenting to the parents of the boys a true idea of their scholastic status, and the progress they had made in learning. It is a question how far the parents understood the mode of arriving at the result. Sufficient, however, was stated to enable them to ascertain how a boy was progressing. The last letter written home by myself from school now lies before me, from which I extract the following illustration of the method referred to : "In the classical department my class number is 11·6732, time 5·7167, quotient 2·041, or $1\frac{1}{25}$ above mediocrity. In the mathematical department my numbers for the same time are for Mathematics 51, Writing 48, Reading 42, English Grammar 31, Geography 20, French 30; total 222; the highest (attainable) number 238."

In Mr. Grear's time another method was adopted, in the shape of a tabulated monthly report. One such is now before me, the property of Mr. Jos. Strachan, from which we learn what were the subjects then taught. These were : English Grammar ; English Composition or Dictation ; Spelling ; Latin ; Greek ; French ; History ; Geography ; Arithmetic ; Algebra ; Mensuration ; Book-keeping ; Writing ; Scripture Reading ; Conference Catechism ; Evidences of Christianity ; Scripture Antiquities. A line for "General Conduct" is added. The report is headed "Report of the Conduct and Progress of Joseph Strachan during the month ending April, 1846." There are cross-columns for "Author

or Subject; Class; No. of Boys in Class; Place in Class at Commencement (No. 1 being the highest place); Place at Close; Average Rank; Diligence; Proficiency." In the column for Diligence is written, "Rather trifling," and under Proficiency is written, "Not equal to his capacity;" whilst opposite General Conduct is written, "Pretty good." The report is signed "Wm. Lord, governor; W. Grear, head master." The list of subjects then taught, when compared with those taught in 1826, indicates some improvement, inasmuch in the last-named year Dictation, History, Evidences of Christianity, and Scripture Antiquities were not taught. It will be noticed, however, that there is no mention of any Physical Science. That seems to have died out with Parker's departure.

We have seen from what has been narrated that Mr. Parker, in the attention which he gave to science, was before his time. That time was the "pre-scientific era," as the late Lord Derby named it in a speech apologising for his own classical proclivities. The great public schools and the University of Oxford were then almost entirely given up to the study of the literature of Greece and Rome. That was the era of Latin quotations in the House of Commons. Then the human mind was classified as to its ability into the mathematical and classical, all pupils with a turn for languages being devoted chiefly to the Greek and Latin grammar, and those with a turn for reasoning being handed over to Euclid and algebra. That Parker should have in this "pre-scientific era" so readily and ably seconded the desire of the committee to impart to the Woodhouse Grove scholars a certain amount of scientific teaching, so as to have taken his

classes into the worlds of astronomy and natural philosophy, is a fact worthy of special note. It is a fact for which the author is personally grateful, owing to its inspiration of many of the most pleasurable and elevating moments of his life. Readers of modern scientific literature may appropriately be reminded that Dr. Draper, the eminent American scientist and philosophical historian, sat as a boy at the feet of Parker, and may possibly have received the impulse of his life from him whom the author regards as a veritable Gamaliel in the power of his influence. There can be no question that the fruits of the old training have been good, and in special cases brilliant. It was felt in those olden times what has been so well expressed by Professor Wilkins lately, at Manchester, that "the historians, the orators, the poets of Rome had been for nearly two hundred years the source from which the greatest and the noblest of men had drawn no little of their strength, their refreshment, and their daily inspiration. That which had been as a fountain of living waters to Dante and Milton, to Burke and to Gladstone, might be closed and sealed to his hearers, but let them remember that, if it was so, it was at the peril of grievous loss." The men of a former period could point to the great orators of their parliament and to the leading writers, and feel the classical training of the colleges and schools of the day had no inconsiderable share in moulding the polished oratory and the flowing style. With these good results the age was satisfied. It was forgotten that it was possible to cultivate both ancient literature and modern science, and that the product would be a man with no less polish of style, but with a truer grasp of the facts of life and nature.

I propose now to furnish illustrations of the teaching and of school life as they are supplied by old scholars.

The Rev. Dr. Moulton has given the following description of the teaching in his day (from 1846 to 1850) : "The head master during my residence at the Grove was Mr. Gear, who had also been my father's head master at Kingswood. He was a good classic within a moderate range—knew next to no composition, but was good at translation—and weak in mathematics as a teacher. It is true, as you heard,* that my father kept me supplied with mathematical work from home.

"Of the other masters who were at the Grove in my time, I remember especially Mr. Joseph Frankland, now in our ministry, a very fine man, whom I greatly respected;—Francis Truscott, who afterwards had a private school at Colchester; he died some years ago, much esteemed, I believe, by all who had been his pupils;—Dr. Bedford, who became head master of Heriot's Hospital, Edinburgh; a severe master, who would joke with boys before flogging them; he died a few years ago;—Holloway, well known afterwards as a successful teacher at the Training College, Westminster; now dead;—Samson, a 'Glasgow' schoolmaster;—Henry Jackson, now in our ministry, who was with us only too short a time;—Cheesewright, who went to the West Indies, and died there;—Woolsey (son of one of our Irish ministers), a graduate of Trinity College, Dublin; he afterwards joined

* At the final breaking up of the school in June, 1883, Mr. Hellier, who occupied the chair in Dr. Moulton's absence, told the audience that when Dr. Moulton was a scholar there was no one at the school who could give him sufficiently advanced mathematical instruction, and he had to write home for help in that department of learning.

the Church of England, and now holds a preferment;—Radley, who also went into the Church, and J. S. Jenkins, now at Malvern, both of whom helped me much in my mathematical reading;—Kershaw, of whom I remember little besides his name;—and Fenty, who was very weak in discipline, and was much teased by the boys.

“The school was divided into ten classes, of which the two highest—the ninth and tenth—were taken by the head master. Mr. Frankland took the eighth; and when I first entered the school in that class, he it was who first infected me with his own great enthusiasm for the Greek Testament. He was in all his work an admirable teacher. The first sixpence I ever earned was when Mr. Frankland offered that reward (as much as six weeks’ pocket money!) to any boy who could give the derivation of the Latin word *exulto*. This reminds me of a reward that was offered, but not given. The Rev. Charles Prest offered a prize for the best analysis of the Third Catechism. One or two of us got it up very carefully, but by that time Mr. Prest had forgotten all about it.

“Of my school-fellows, the head boy, when I went to the Grove, was Alfred Levell, who had the great misfortune of losing the sight of one eye by a stone thrown in the play-ground. The head boy in my second year was T. Dickin, who is also in our ministry. The head boy of my third and fourth years is also happily in the same ranks,* and I have no doubt that many more could be traced in the same way. Three of the Rigg family were my contemporaries, Alfred,

* Doctor Moulton.

now in the Australian ministry, Edmund, now one of our missionaries in Ceylon, and Francis, the respected principal of a well-known school at Southport. Two Tindalls, W. H. (now in our ministry), and a brother who was killed by falling on his head in the playground; two Ingles, Samuel (now in the Church of England) and Robert, the highly-valued medical officer of the Leys School, Cambridge, and a lecturer in the University of Cambridge; Morland Hocken, now a successful physician in New Zealand; T. B. Rowe, the present head master of Tonbridge School; T. G. Keeling, now in our ministry; John Beaumont, the gifted son of a gifted father. He died in China, where he had a brief but brilliant medical career."

A former scholar who was at the school from 1850 to 1856, speaking of Mr. Grear, says that towards the end of his time, teaching was at a very low ebb. "Almost all I learned was in the two last years. All I know besides what I then learnt, I have done so by dull plodding myself. During those two years Dr. Sharpe was head master, and Peter M'Owan second. Sharpe said he was sharp by name and we should find him sharp by nature, and we did so. He and Peter worked hard to put the school in better form. Peter was not a learned man, and had always a Key and a Lexicon at hand, yet he had a rare quality of making us learn and think for ourselves. Our education had been sorely neglected, and he laboured to give us an insight into all knowledge. He made geography interesting with incident. He originated a Chemical Laboratory and Museum of Curiosities, and reformed the School Library. Old Methodist Magazines formed the staple of our reading before

his time, and he boldly introduced some historical novels to the horror of some of the old school. The governor, Mr. Lord, at one time forbade ‘Uncle Tom’s Cabin,’ but somehow he afterwards discovered that it was a good book, and then he bought a considerable number for us. M’Owan was a stern disciplinarian, and often caned me, explaining as he did so that he had a strong regard for my father. His indignation was very great at the state of things which he found in the school.

“Once a rebellion was quelled by M’Owan in a most remarkable way. In the evening, we all—120 or 130 in number—prepared lessons in the large schoolroom under the care of a junior master. We became disorderly and at length rebellious, whistling and making various noises, setting all authority at defiance. At length Peter appeared on the scene and sent out the junior master. All was quiet for a few moments, and then the rebellion broke out as bad as ever. He fixed upon one of the ringleaders and called him to the desk. He then said he should cane this boy till the noise ceased. He began, we yelled, screamed, and whistled with all our might. He persevered, thrashing the lad, till at last we were conquered, and the stillness as of death supervened, broken only by the sobs of our substitute. Peter M’Owan was for many years and is still, I believe, head master of Shaw College, South Africa. Though a stern disciplinarian, he will live in my memory as the one man who taught me anything, and who helped to form my mind.”

An old Grove boy, now in our ministry, who was a scholar from 1855 to 1861, says: “When I went first Dr.

Sharpe was the head master; followed after a year or two by Mr. (now Dr.) Raby. Of Dr. Sharpe I really knew very little, as in my day the ‘Junior School,’ the old building with the clock by the bakehouse” (shown in the engraving) “was really such. The smaller boys were taught there almost exclusively by Mr. Bradley, who, I believe, was the last of the masters of that department in its exclusiveness, and they very seldom went into the general schoolroom during school hours. Of Dr. Raby it does not become me to say much. He was a *very* good teacher, and in that respect I owe him a great deal. The other masters were of the usual type, and have left no very vivid impressions on my memory, though of several of them I was very fond. Amongst them I remember Mr. A. C. MacLean, late of Taunton; Mr. Cox (since dead), Mr. W. Fox (now in Tasmania), and Mr. F. F. Rigg, of Southport. Others of the masters I as much disliked, especially one, a writing master, who was both dirty and cruel. Another, the son of a highly-esteemed minister, who was second master in my earlier years at the Grove, was the most merciless and persistent wielder of the cane I ever knew. He had no ‘bowels of compassion’ for anybody.

“Classics and mathematics were the special features of the teaching. In the former we read Tacitus, Livy, Cicero, Horace, and Virgil; and in Greek, Sophocles, Thucydides, Euripides, Æschylus, and Homer. In the latter we learned Euclid to the twelfth book, conic sections, trigonometry, and algebra. Of science teaching there was little or none in my day. English subjects hardly received as much attention as they might have had. We had school for an hour before

breakfast; three hours in the forenoon, and three in the afternoon, followed by evening school for the preparation of lessons. I believe we went to bed at eight p.m., big and little."

The following account of school work during the seven years preceding the year 1870 is by the Rev. E. H. Sugden, B.A., B.Sc.: "There were eight classes, the highest of which was always small, consisting of seven or eight boys, and was known as 'upper'; then followed first and second, down to seventh, with some eighteen boys each. There were eight masters, head and second, three seniors, and three juniors, the two first only being allowed to cane. The classes were all taught writing by one master, who also took some other work with the lowest classes, each master taking mainly his own class, though not exclusively. The upper, fourth, sixth, and seventh classes usually worked in the large schoolroom; the first in the second master's room; the second and third in the side classroom; the fifth in the junior. Greek was commenced in the fifth class, along with Euclid and algebra, and French in the fourth. German was never systematically taught, and very little science was attempted. What was done in that line was chiefly in the way of brilliant air-pump and electrical experiments exhibited once a year on the fifth of November, by Mr. Farrar, the governor, to compensate us for the absence of fireworks.

"The classes were examined by the head master every Friday. Inasmuch as this was the practice all the time I was at the school, for seven years, I cannot even yet quite shake off the old association, and often have peculiar feelings on a Friday morning. There was also an annual examination

at midsummer, by certain ministers appointed to conduct it, among whom I remember the Revs. Dr. Moulton, John Gostick, and J. P. Lockwood. Towards the close of my career at the Grove, we began to go in for public examinations, chiefly the local junior Oxford and Cambridge. In 1869 several of us went in for the Oxford, and had to go to Leeds to be examined. It was a time to be much remembered for high fun. Nevertheless, we all passed. The matriculation for the London University was first attempted, I believe, in 1870, when W. E. Ball (now LL.D. Lond.), A. T. Wilkinson (now M.D. Lond.), and myself went in and passed. Drawing was taught by Walter Smith, who came from Leeds for that purpose, every Friday morning, and was taught only to those who paid an extra fee. Dear old Briggs must not be forgotten. He was a baritone singer from Idle, and came once a week, on Friday night, to teach us singing, which he did in such a way as to thoroughly interest the boys. He also started the tunes in chapel on Sundays. After he left his place was supplied by Inglis, one of the masters, and after him by old Mr. Bowling, of Leeds, who was rather too gentle for us, and did not succeed very well. The school hours were in summer (rising at 6 a.m.) from 6-45 to 7-45, from 9 to 11, then came a quarter of an hour's interval, known as the 'ten minutes,' 11-15 to 12-30; then a wash and dinner. Afternoon, 2-30 to 4. Tea (or supper as it was always called) at 5-45, and night school, 6-45 to 7-45. Then a wash and bed at 8-30. In winter, as we did not rise till 7 a.m., there was no morning school, but to make up for it we had to work from 2-15 to 4-30 in the afternoon, instead of from 2-30 to 4-0."

Mr. J. S. Randles, referring to the same period (1869 to 1872), says : "The time allotted to other subjects than Latin and Greek was very small in proportion. These were the subjects in which every class in the school was examined once a week by the head master ; whilst, on other subjects, the examinations were only quarterly. The result of this no doubt was to sift out a number of boys who were well up in these studies, and by bestowing special attention on them secure a large number of passes in the Oxford and Cambridge local examinations. Whether the comparative neglect of modern literature was conducive to the advantage of the bulk of the boys is a question which I will not venture upon. The amount of science teaching given was very small indeed. The only science taught was during a period of three months, when we had a few elementary lessons on pneumatics, which were soon abandoned for classics. On one occasion a gentleman from the neighbourhood delivered a short course of six lectures on geology."

Music, unfortunately, was not taught at the Grove during the earlier years of its history. Amongst eighty boys it was certain that there would be several with musical taste, if not possessing musical genius. This was so, and the taste showed itself in self-taught efforts to learn to play the flute. This was the only musical instrument seen or heard at the Grove in the days I am speaking of. Every boy with any musical faculty had a flute, and spent much time during the intervals of school hours in learning its notes, and then in learning to play a tune. Funds were not so plentiful in those days to enable the boys to indulge a taste for

anything more expensive than the old-fashioned ordinary German flute having one key.

It has been already mentioned that on one occasion, in 1834, the School Committee recommended to the Conference that boys should enter the school at ten years of age instead of eight, and should continue at school five years instead of six ; and again in 1851 a suggestion was made that boys should enter at nine instead of eight years of age. No such change was made, however, for several years after, when from nine to fifteen years of age was adopted. In 1874 the term was again altered, and ten to sixteen was adopted, the last alteration having been made in obedience to the recommendations of the special committee appointed by the Conference to consider improvements in the management of the two schools. The committee go even beyond this. They say : "We consider it most important that every effort should be made to keep in the school the best scholars up to the age of eighteen." We see then that for most of the time of the existence of Woodhouse Grove School, the time for education there has ranged from eight to fourteen years of age. In the face of this fact, it is pleasant to find the Special Commissioners speaking of the past successes of the schools as being very great and in some respects unparallelled ; adding that these successes more than suffice to demonstrate that the general principles of their organisation are excellent.

For some years the income of the two connexional schools had not equalled the expenditure ; and their sustentation had been carried on with difficulty. It had been felt by all the friends of the institution that the one

must be increased or the other considerably decreased. The ways and means were widely discussed by numerous friends. Amongst many of the supporters of the schools a favourite scheme of meeting the difficulty was to throw the schools open to the sons of laymen, not restricting their use to those of ministers. Long before any definite step was taken the question had been freely discussed.

The schools had taken such a position in the country that their excellence was acknowledged on all hands, and it was reasonably expected that many well-to-do Wesleyan laymen would gladly embrace the opportunity of obtaining for their sons such a first-class education, amidst such surroundings. At the annual meeting of the committee of the schools in 1871, it was resolved that the Conference should be requested to appoint a committee to enquire what improvements could be introduced in the management and education of the two schools. The result was that a sub-committee, composed of the following gentlemen, undertook the enquiry:—Revs. B. Gregory, W. J. Tweddle, and Dr. Moulton, with Messrs. H. H. Fowler, Lidgett, and P. W. Bunting. They produced an admirable and valuable report. Amongst other steps which they took, they addressed a circular to a number of Wesleyan ministers and laymen, asking for arguments and suggestions on two questions, one of which was: “Could the two schools be wisely opened to the sons of laymen—of course upon payment?” The answers they received shewed that about three to two were against the measure. In 1873 the Conference, whilst recording its approbation of the abstract principle of admitting the sons of laymen, yet said that in

view of many practical difficulties it was not prepared to adopt the change.

The next alternative was to give up one of the schools, and concentrate both in one spot. At the same Conference, which has just been referred to (1873), it was resolved that the whole system of education in our two schools should be concentrated, and the schools themselves be centred in one locality; and that the Woodhouse Grove estate should be sold, and the proceeds be devoted to the erection of additional buildings at Kingswood. This resolution was like a knife piercing the heart of many an old Grove boy, as well as of the Yorkshire and other friends of the school.

The commotion produced evidently influenced the Conference, for in 1874 it resolved to suspend any action in that direction, till the question should be debated in Conference again. The Conference, however, at the same time, agreed that the system of education should be concentrated under one head master, and that in place of two schools there should be one school in two departments, a higher and a lower; that the higher school should be bifurcated into a classical and modern school, and that Kingswood should be taken for the older and Woodhouse Grove for the younger boys. In 1875 the Conference again postponed the taking of any steps towards the concentration of the schools in one locality, and at the same time it appointed Mr. Thomas G. Osborn, M.A., to be head master of the two schools, thus united into one. Of Mr. Osborn's admirable capabilities for the post, notice has been taken in the chapter on head masters. In compliance with the recommendation of the sub-committee already

referred to, and with its own decision in 1874 quoted above, the Conference laid down the following curriculum : “The subjects of instruction shall be

“*In both Schools*.—Thorough English education, biblical instruction, history, geography, singing, and drawing.

“*Lower School*.—Writing, Latin, French, arithmetic, elementary mathematics, and object lessons in science.

“*Upper School—Classical Side*.—Latin, Greek, French, German, mathematics, and physical science.

“*Modern Side*.—Latin, French, German, mathematics, book-keeping, land surveying, physical science, and political economy.”

The Commission already named recommended that boys under thirteen years of age should be taught in the lower school, and boys from thirteen to sixteen in the higher. Consequently, the boys of the latter age after 1875 were transferred to Kingswood, and the younger ones were retained at the Grove. In consequence of this new arrangement and of the resolution of Conference, Dr. Raby, who had been head master at the Grove up to that time, resigned his post, and Mr. Osborn became head master over the higher school at Kingswood and the lower at Woodhouse Grove, and remained such until June, 1883, when the “Wesleyan Academy, Woodhouse Grove,” which had been opened in 1812, ceased to exist as a school for the sons of Wesleyan ministers.

To complete this notice of school life, it should be stated that at Woodhouse Grove there were seven prizes instituted, which were awarded to boys of mark and merit, four of them being scholarships, and three of them medals. The

oldest of these was a scholarship granted by the Conference, and established in 1840, enabling the most deserving boy in the school to enjoy an extra year without expense. The next was the scholarship established in commemoration of the Jubilee held in 1862, which was for one year also. The next were two scholarships, founded on the same occasion, by the late George Morley, Esq., the eminent surgeon, of Leeds, which were of similar value. The three medals were: First, a silver medal, presented by Frederick William Bedford, Esq., LL.D., T.C.D., of Heriot's Hospital, Edinburgh, to the most proficient out-going boy, and was originated in 1857. The next was also a silver medal, presented by J. C. Lane, Esq., Edenfield House, Doncaster, for proficiency in the French and German languages. It appears not to have been continued after 1868, and has been perpetuated since by Thomas Dewhurst, Esq., of Bradford, and J. W. Winterburn, Esq., of Huddersfield. The remaining one was a gold medal, presented by the late Thomas Meek, Esq., of Preston, for proficiency in biblical studies, originated in 1865. The following is a list of the recipients of these prizes to the year 1875:—

CONFERENCE SCHOLARSHIP.

1840. J. V. B. Shrewsbury.	1849. William F. Moulton.
1841. William Woolsey.	1850. Francis F. Rigg.
1842. John M. Raby.	1851. Edmund Rigg.
1843. Jos. Shrewsbury.	1852. Alfred Turner.
1844.	1853. William Jubb.
1845. William Gibson.	1854. John B. Firth.
1846. Alfred Levell.	1855. Samuel Simpson.
1847. Thomas Dickin.	1856. Samuel Fiddian.
1848. Theophilus Rowe.	1857.

1858. Edward Wayson Nye.
 1859. John A. Hartley.
 1860. Frederick Js. Wroe.
 1861. William Fiddian.
 1862. Henry Chettle.
 1863. Charles A. Clulow.
 1864. George G. Findlay.
 1865. Richard W. Portrey.
 1866. Seymour F. Harris.
 1867. Baldwin Fletcher.

1868. Richard F. Smales.
 1869. Edward H. Sugden.
 1870. Robert N. Hartley.
 1871. Thomas P. Walker.
 1872. William H. Findlay.
 1873. George B. Chettle.
 1874. Arthur W. Ward.
 1875. Richard W. Evans.
 1876. E. H. Hare.
 1877. A. J. Davidson.

SCHOLARSHIP PRESENTED BY THE SUBSCRIBERS TO THE
 JUBILEE FUND.

1862. Alfred J. Palmer.
 1863. Chas. S. Maclean.
 1864. James J. Hartley.
 1865. Thomas E. Vasey.
 1866. Edmund Woolmer.
 1867. John Morrison.
 1868. J. H. Cleminson (1871).
 1869. Robert O. West.

1870. L. R. Hughes.
 1871. Arthur Dilks.
 1872. Thomas Parsonson.
 1873. John G. Exton.
 1873. W. M. Cannell.
 1874. R. J. J. Macdonald.
 1874. Sydney Rhodes.
 1875. William B. Simpson.

TWO SCHOLARSHIPS PRESENTED BY GEORGE MORLEY, ESQ.,
 LEEDS.

1862. Thos. F. Moorhouse.
 Matthew T. Male.
 1863. John W. Whitehead.
 George T. Lewis.
 1864. James A. Harris.
 George O. Turner.
 1865. Alfred E. Booth.
 Nathn. H. Dawson.
 1866. Chas. S. Crosby.
 William T. Radcliffe.
 1867. Fred Ward.
 Herbert A. Davison.
 1868. Chas. F. Findlay.
 James P. Fiddian.

1869. William E. B. Ball.
 Arthur T. Wilkinson.
 1870. George W. Blanchflower.
 John W. Piercy.
 1871. C. H. Cattle.
 Saml. R. Chettle.
 1872. William Foster.
 John P. Bate.
 1873. Eustace W. Cattle.
 Jos. W. Winterburn.
 1874. Clement L. Ball.
 Alfred E. Joll.
 1875. Joseph J. Findlay.
 Thomas R. Smith.

THE BEDFORD MEDAL.

1857. Samuel Fiddian.	1867. Edmund Woolmer.
1858. Wm. Latimer Ward.	1868. Baldwin Fletcher.
1859. Edward Wason Nye.	1869. Richard C. Smailes.
1860. Jno. Anderson Hartley.	1870. Edward H. Sugden.
1861. Thomas H. Grose.	1871. Robert N. Hartley.
1862. William Fiddian.	1872. Thos. P. Walker.
1863. Thos. Moorhouse.	1873. William H. Findlay.
1864. Geo. T. Lewis.	1874. George B. Chettle.
1865. Geo. G. Findlay.	1875. Arthur W. Ward.
1866. Richd. W. Portrey.	

THE LANE MEDAL.

1857. Samuel Fiddian.	1863. A. J. Palmer.
1858. Richard Watson.	1864. George G. Findlay.
1859. Alexander P. Fiddian.	1865. James Harris.
1860. J. Anderson Hartley.	1866. Alfred E. Booth.
1861. Thomas H. Groves.	1867. Edward Woolmer.
1862. William Fiddian.	1868. Baldwin Fletcher.
1869. James P. Fiddian.	{ Presented by Thomas Dewhurst, Esq., Bradford.
1870. Robert N. Hartley.	
1873. William H. Findlay.	{ Presented by J. W. Winterburn, Esq., Huddersfield.
1874. George B. Chettle.	
1875. Arthur W. Ward.	

THE MEEK MEDAL.

1865. George G. Findlay.	1871. Robert N. Hartley.
1866. Richard W. Portray.	1872. Thomas P. Walker.
1867. Seymour J. Harris.	1873. William H. Findlay.
1868. John C. W. Sykes.	1874. George B. Chettle.
1869. Robert Foster.	1875. Arthur W. Ward.
1870. Edward H. Sugden.	

C H A P T E R V I I.

DOMESTIC LIFE.

UNDER this head it is proposed to include some account, not only of the boys' Meals and Clothes, but also of Letter Writing, Holidays, and Discipline.

MEALS.—To feed eighty boys daily must have cost the governor no little care, in order to avoid Scylla and Charybdis; so as to give them plenty, and yet to keep the expenses of the establishment within reasonable limits. My impression since I have grown to manhood has been that the mean was hit with tolerable nicety, leaning, if anything, to under-feeding rather than the contrary. We (1822 to 1828) had three meals a day. Breakfast, for five mornings a week, consisted of a good piece of dry bread and a small tin of milk, holding not quite half a pint. The bread was baked on the premises, and was served out with the milk by the domestics before the boys entered the dining-hall. They were previously assembled in the front yard by the ringing of a large bell, which was hung high up, by the outside door of the hall. The boys then ranged themselves under their own several numbers that were painted on the wall, and were thus marched in order into the dining-hall. On the remaining two mornings, a plate of

oatmeal porridge, with treacle, constituted our breakfast. During the summer a tin of milk supplied the place of treacle. It being generally winter when treacle was supplied, it was reckoned a luxury to have the porridge and treacle cold, and it was the practice for the monitors who waited to place their own plates on the ground in the open air with those of their friends.

Dinner was served about half-past twelve o'clock, and generally consisted of meat and potatoes, with some exceptions. On Sunday, as a rule, a round of corned beef was provided, and on Tuesday three legs of roasted mutton were required. The meat was carved by the governor at the head of the central table, and the potatoes were served by the senior resident master. Sometimes a lump of salt which had not been crushed was found amongst the potatoes on a boy's plate, which procured for the cook the sobriquet of "Salt Anne."

On Mondays we had suet pudding, which was known as "Stanley pudding," from the name of Mr. Stanley, who introduced it when he was governor. It was served with melted butter, and was very palatable, and formed the only dish at dinner. Sometimes in the season apple pie was similarly supplied. Occasionally broth was supplied with boiled beef. Once a quarter the committee met at the Grove, consisting of ministers and laymen from Leeds, Bradford, Halifax, and the neighbourhood. Committee day was a red-letter day with the boys, for in the first place we had for our dinner a lump of plum pudding; and, secondly, the members of the committee always dined in the same room with the boys. During dinner one of them

was sure to rise, and, addressing the governor, would beg for an afternoon's holiday, which the governor always granted very graciously. On such occasions, after dinner, the boys used to form a ring in the front playground, and sing "Rule, Britannia" and "God save the King." On these occasions, in singing grace before meat, the tune then known as "New Sabbath," but now called "Stockport," and numbered 14 in the new tune book, was always sung to the words "Be present at," &c., and to this day whenever I hear that tune sung I seem to realise the whole scene, and in imagination can hear the fine, deep bass voices of some of the committee joining in it. The third and last meal of the day was given in winter at about half-past five, which always consisted of dry bread and milk. After this meal in winter we attended school till a quarter to eight, when we proceeded to the dining-hall, and after prayers retired to bed. During the long days and light evenings of summer we attended school in a morning before breakfast, and spent the evening in the playground. In this case the evening meal was generally delayed till six or half-past, when lads became very hungry. On the two weekly baking days, some of us would walk past the bakehouse, casting a wistful look at the loaves, which had been baked, and enjoy the smell of the new bread.

During the whole of the time during which I was a scholar, our dinner consisted of one dish only, generally meat and potatoes without bread. As already intimated, occasionally we had apple pie, and, on committee days, plum pudding, and suet (or Stanley) pudding on Mondays,

but our dinner consisted of only these dishes. At a later period in the history of the school it was the custom to give two courses. The food was good and wholesome, and, as a rule, was well cooked. There were, however, exceptions to this.

Every old scholar who alludes to the question of food refers to the unfortunate method of cooking the rice, which at one time was supplied at dinner.

The Rev. Dr. Moulton says of the food supplied in his time (1846 to 1850), during the governorship of Mr. Lord: "Our fare was homely, but generally wholesome. Our greatest hardship was being compelled to eat puddings which had been 'turned' during thundery weather. The badly cooked rice, which was our substitute for potatoes during the Irish potato famine of '48, was another grievance."

An old scholar, who was at the Grove in 1849, says that in that year, "when agitation was abroad, our meals, if not scanty, were subject to attenuation. I well remember that the governor used to tell us when at meals occasionally that something must be done to curtail expenses, and asked where we should begin in the commissariat department. This would invariably draw forth the stereotyped reply, which never failed to give the old gentleman immense satisfaction: 'The masters' supper, sir; the masters' supper, sir.' We thought that as we had nothing to eat after six o'clock in the evening, it would not be bad policy to try abstinence on the part of the masters."

Another old Grove boy, who was there towards the latter part of Mr. Lord's and the beginning of Mr. Farrar's

governorship, says: “Breakfast consisted of a thick slice of dry bread and about half a pint of skimmed milk, occasionally sour, and sometimes slightly warmed in winter. At dinner we generally had two courses; and supper, at six o’clock, was an exact repetition of breakfast. Butter, tea, and coffee we never saw. The tin cups which we had when I first entered were afterwards abolished, and their places supplied by crockery, each mug having on a picture of the Grove. We had no plates, of course, either at breakfast or supper. At dinner the same plate did duty for both courses, the pudding being served first. Yorkshire pudding, fruit pies in summer, and jam tart on Sundays, were supplied and were enjoyable. But my stomach rebels at this moment at the thought of the rice, which was either boiled very dry (into ‘snowballs’) and then anointed with a thin unguent composed of treacle and warm water, or else baked in huge black tins, in which it looked as if it had been ‘trodden under foot of men.’ You had to eat it all up, or Mrs. Farrar would probably give you a box on the ear, and stand over you till you did. I have many a time gone away from the table with food in my handkerchief to throw away, because, had I been forced to eat it, I should have been ill.” The Rev. E. H. Sugden, speaking of a later period (1863 to 1870), says: “Everything was scrupulously clean, though things were often managed in a rough-and-ready manner. The bill of fare was plain, but fairly plentiful. Breakfast consisted of dry bread and milk, and supper the same, except on Sundays, when we had weak tea and a scraping of butter on the bread. The dinner fare was as follows:—

Sunday : Cold beef and tarts or pies.
 Monday : Hot meat and baked rice ('slush').
 Tuesday : Hot meat and boiled suet ('diamond') pudding.
 Wednesday : Hot meat and bread with treacle.
 Thursday : Yorkshire ('stickian') pudding and hot meat
 Friday : Cold meat and 'starch' (boiled rice).
 Saturday : Hot meat, with bread and cheese.

There was no fourth meal, except on Sunday, when we had a piece of bread and a drink of water after chapel in the evening."

Mr. J. S. Randles (1869 to 1873) gives a similar account, and says : "We had three meals a day ; breakfast consisting of dry bread and from a quarter to three-quarters of a mug of milk, the quantity being sometimes very small." The other two meals were the same as described by Mr. Sugden.

Mr. Strachan, who was at the Grove during 1845 to 1850, says that "the 5th of November was the only occasion on which the boys tasted tea during the year at school. On that day they had tea and parkin." He also says that one winter the school was visited by a Miss Garrett, the daughter of one of our ministers. The weather being very cold at the time when she saw the lads drinking their cold milk, she took pity on them, and suggested that they ought to have warm milk in such weather. Her wish was granted, and the milk was warmed by the addition of so many gallons of boiling water, and the boys had "warm wash," instead of pure milk, which they would have much preferred.

Although one old Grove boy speaks rather disparagingly of the food supplied, taking the opinions of boys who have been at the Grove from the beginning, there

is no question, looking at the general consensus of opinion, as well as to the general healthy condition of the school, and of the longevity of many of its scholars, that notwithstanding a complaint here and there the food on the whole was good, wholesome, and plentiful. Nothing is better than dry bread and milk for healthy lads, and with meat, vegetables, and pudding in the middle of the day, and plenty of exercise, such a diet is calculated to keep growing lads in good health. With several wise improvements, which took place during the governorship of the Rev. George Fletcher, the last governor, a needless change was made in the diet, general prejudice making the change desirable, to the extent of substituting coffee and tea with bread and butter for dry bread and milk. The dinners were improved at the same time.

There existed two evils at the school from the first in connection with the feeding of the boys. One of them was the fact that the last meal of one day was given about six o'clock in the evening, and the next meal was not given till after eight o'clock in the morning of the following day, there being an interval between the two meals of from fourteen to fifteen hours—a period certainly too long for growing lads, and especially for the bigger boys. These latter had only the same quantity of food as the smaller boys. This evil was pointed out by the commissioners appointed by the Conference to enquire into the state of the schools in 1871, who say that such regimen is too severe, and that it would be well to temper it with a little supper. With this it is only fair to point to the general health which prevailed for so many years. The commissioners also mention with

disapprobation the monastic silence of the dinner time, and they say truly, "The best sauce at meal times is cheerful talk, and we strongly deprecate the rule which, forbidding conversation at the table, permits reading—a practice equally bad for digestion and manners."

From the commencement this had been the rule, and, during my time at school, a boy could not even ask his neighbour for the loan of his knife without exposing himself to a penalty. For, in the absence of any plate, knife, or spoon at breakfast and supper, most of the boys possessed what they called a "stick knife," which they used for cutting the bread. Occasionally, if a boy wished to borrow a neighbour's knife, he would ask for it by a sign, by crossing his two forefingers and moving one rapidly across the other. We were also in the habit of using what is known as the deaf and dumb alphabet at table, to avoid incurring a penalty.

The suggestions of the committee were adopted, and during Mr. Fletcher's governorship a bun was provided for the last meal before going to bed. The boys also were allowed to talk at table in moderation.

CLOTHING.—It is only reasonable to expect that a number of gentlemen without experience founding a large scholastic establishment with eighty pupils, gentlemen who were quite strangers to the requirements and practical working of any similar undertaking, would not at first find that everything fitted into its place, and that the whole of the machinery worked very smoothly and without any hitch. The working of the arrangements at the commencement of

the school was no exception to the general rule. The committee at first seem to have had some trouble as to the boys' clothing, which was to be provided by the institution. The first arrangement was that the Rev. James Wood, who was then stationed at Leeds, and who was afterwards the governor, should purchase the necessary food and clothing. In a few months a committee was appointed to dispose of the worn-out clothing. In eighteen months after the opening, it appears that some of the boys' fathers purchased clothing for their sons and charged the cost to the institution, and orders were issued that the preachers should desist from the practice. It further appears that Mr. Fennell had to advance money for the boys' clothing, and, as he was under notice to leave, the committee passed a resolution that he should be repaid whatever he had laid out. In the course of four or five years some complaints were made as to the shabby appearance of the boys, and the governor was desired to procure new clothes, which the boys should wear as soon as he thought fit. In three months from this a resolution was passed to the effect that a new suit should be provided every eight months, it being "indispensably necessary to the decent appearance of the boys." A similar resolution was frequently passed by the committee appointing eight months as the limit. In a few years an arrangement was made that "a boy who leaves before his time" was to be rigged out in a suitable manner "if he brought a proper outfit" with him. Hence when a boy entered the school his name was entered in the register, and also a statement of the outfit which he brought with him. Every boy was

expected to bring two suits of clothes, two pairs of shoes, six linen shirts, and six pairs of stockings. Most of the boys complied with the requirements, but in one or two instances the standard was exceeded. The register contains some interesting entries. In one instance, that of a boy who grew up to fill a very high position, instead of six linen shirts being written, the entry is as follows : "Six cotton shirts (calico about 9d. a yard)." Later on, another resolution was passed that the boys should have three suits in two years instead of one per year. This was in 1841. During my six years there only one suit a year was provided. The clothing at that time was uniform, and consisted of what was then called a "sealskin" cap, a dark blue cloth jacket, and corduroy trousers, corduroy being the corded material which is now often worn by railway porters for trousers. The sealskin was a reddish-yellow material, which had a curly sort of finish, and the caps had a large flat crown, slanting peaks, and were rather heavy.

Dr. Moulton gives an amusing picture of the way in which the clothing was managed in his day. He says : "Another comic reminiscence is of the way in which our wardrobe was provided. An important functionary living on the premises was the tailor, who had our cloth clothes in his charge. When an accident in the playground made repairs necessary, we had to apply to him—Greenwood was his name—for an exchange of garments. The fit and quality of the substitute depended very much on Greenwood's partiality for the applicant, and boys were therefore anxious to be on good terms with him. He had a thirst for knowledge, and I was fortunate enough to

win his favour and a good fit by teaching him a little Hebrew."

To the boys the tailor was generally a very interesting person. At the first he attended occasionally as he was wanted to repair and keep in repair the garments of the boys. When there were only eighty boys in the school his presence was not perpetual; but after the school was enlarged to hold a hundred or a hundred and twenty boys, he appears to have been constantly employed. The tailor's room was an upper one over the "classical room," and was approached through the entry between the bakehouse and the school. The stairs leading to the room, and the room itself, were reputed to be haunted by bogies. I remember the trouble I was in when a little boy, because having heard that these were seen sometimes on the stairs. I had to go one winter's evening to the tailor. Two of the larger boys waylaid me, with turned coats, and gave me such a fright that the effect was not soon dissipated. It was, I presume, in consequence of this tradition being handed down that the tailors were generally distinguished by the prefix "Boggy" to their names. The tailor, in my day, was a quaint man, known as Billy Graham, who lived outside the school premises at some distance. He wore knee-breeches, and in walking had a spring in his step. Billy was a bit of a poet. When a youth named Piggott was leaving in the depth of winter, he composed the following:—

Dangers stand thick through all the ground
That Piggott has to go,
And if the horses take a fright,
He'll soon be ligged (layed) below.

He was succeeded by one who is remembered by Dr. Moulton, 1846 to 1850; by Mr. M. Hartley, 1855 to 1861; and by Mr. Sugden, 1863 to 1870, both the latter gentlemen indulging in some natural curiosity as to the origin of the name, "Boggy Greenwood." It will be remembered that, being a local preacher, he learned Hebrew from Dr. Moulton. Mr. Hartley says of Boggy Greenwood, that he was a white-haired old man, a local preacher (and a good one too) who was very kind to us; and to get into his room, and sit by his fire and hear him talk, was a coveted treat. And Mr. Sugden says, speaking of the tailor's room, "there dwelt Boggy Greenwood, and, after his removal, Boggy Banks, the tailors of the establishment. Many old boys will remember 'contributions for Boggy' on the 5th of November. (Query: Why Boggy?) There, if we tore our nether garments, we were invested in tough corduroys that had served as a reserve force for many generations. Greenwood was a kindly old fellow, and Banks an irascible red-haired man, not much beloved nor very lovable, I fancy."

Mr. Marshall Hartley says: "We were clothed by the school in uniform dress. It was a rough-and-ready kind of business, and, through being supplied with boots which did not fit me, I am suffering the effects to this day. Our week-day garb at one time in my career consisted of fustian trousers." During the earlier years of the institution, top coats were not used, but in later years the parents were permitted to provide them, but they were not allowed to be worn except in going to and from the chapel. In still later times, owing to the need for economy, the practice, which had existed from the beginning, of the clothes being provided

by the institution was discontinued, and the parents were required to provide them. Hence there was no longer any uniformity in the dress of the pupils.

LETTERS HOME.—At the time when I was a scholar at the Grove, the boys were not permitted to write letters to whom they liked and when they liked. The operation was then a formal one, a morning or an afternoon being generally set apart once a quarter for it, when every boy was expected to write, and the letters were overlooked before despatch. Some portion of the letter was indited to them, as for instance the curious registry of the boy's progress in learning, a specimen of which has been given in the chapter on "School Life." Before the holidays the boys were likewise instructed to ask the direction of their parents as to the mode by which they were to travel home. Great pains were taken in the composition of the letters, as well as with the writing. The composition was fairly good, and very unlike the present free utterances of a boy at school to his parents. The writing was the best the boy could do. A letter is now before me which was the last I wrote from school, from which I may be allowed to quote. It is dated March 17th, 1828, and the school did not break up till the following May, and yet it will be noticed that I am instructed to ask for directions as to my journey home at the holidays. I have no doubt it is a fair specimen of the letters of other boys: "Through the mercy of God, my brother and I are both very well, and comfortable at school. This time of letter writing does not afford me the pleasure I usually feel on this occasion, because it is the last I shall

ever see. About five weeks since the Lord was pleased to revive His grace in the hearts of some of the boys. A prayer meeting is now held every evening, and about thirty boys usually attend. The Lord has given my brother and myself a desire to attend them. It will give you some pleasure to know that we both were numbered amongst the boys who received prizes at the late anniversary. Mr. Galland preached from Isaiah liv. 13. I now come to state the time of the commencement and termination of the vacation. I can assure you this is always the most pleasing part of our vacation letter; but to me this time it is not so, for the reason before mentioned. . . . Please to write as soon as possible, and state the mode of our conveyance home. I hope you will not send for us before the time." The contents of the letter bear indubitable evidence of my sentiment as to the school, which I left with regret. Notwithstanding some unpleasant occurrences, such as, on two occasions, the going without food for two days, I had yet spent six happy years at the Grove, my last year there being the most pleasant of all. I valued the privileges I had enjoyed, and regretfully felt conscious that they were gone for ever. At a later period in the history of the Grove the scholars were allowed to write letters when they liked without supervision.

Under this head, it will not be out of place to quote from Dr. Moulton's reminiscences. He says: "I am often struck with the remembrance of our isolation from the world in which the stirring events of that time were happening. A newspaper seldom reached us, and the French Revolution was little more than a rumour. I do remember

that the cholera panic of 1849 extended to us, even in the absence of newspapers, and a grim memory it is."

HOLIDAYS.—When the school first opened, it was resolved that the summer vacation, which was the only holiday in the year, should be for one calendar month, beginning on the 29th of April, and terminating on the 29th of May. Afterwards, during my school days, the solitary annual vacation commenced on the 5th of May, and lasted five weeks. For a few weeks prior to breaking up, the boys were in the habit of making a calendar, which was formed of a piece of stick, or a narrow flat piece of wood, having as many notches cut on its edge as there were days before the breaking up. Each day the boys would cut off a notch, and would take the greatest delight in seeing the number grow less and less, till at last there was only one left, which would be cut off with an outburst of exuberant joy. The boys used to sing in chorus, in prospect of going home, as they marched up and down the playground :—

We're all going home together,
Upon the fifth of May,
We'll sing I O for ever,
Upon the jolly day.

The packet's on the river,
The coach is on the road,
We'll sing I O for ever,
Upon the jolly day.

When, at a later period, the time of the annual vacation was altered, and when, owing to improved accommodation in travelling in consequence of railways, and also to the

prevalence of a milder *régime*, additional annual holidays were granted, this boyish song was disused and supplanted by others, of which the following are specimens :—

This time three* days where shall I be ?
 Not in the bonds of slaver-ee !
 Eating toast and drinking tea,
 Oh, how jolly I shall be.

Or, again—

Farewell Latin, farewell Greek,
 Farewell cane that makes me squeak !
 Farewell English, farewell French,
 Farewell sitting on the bench.
 Farewell classics, mathematics,
 Farewell sleeping in cold attics !

The well-known classical song was also used :—

Omne bene, sine poena
 Tempus est ludendi,
 Venit hora, absque mora
 Libros deponendi.
 (Vel, Domum rediendi).

On one or two occasions the holiday was prolonged on account of prevalent sickness. In 1832 the Asiatic cholera first visited this country, when thousands died of it, amongst whom were Dr. Clarke whilst attending the Liverpool Conference. Its ravages were very severe in the neighbourhood of the Grove, and the return of the boys was postponed considerably in consequence, upon which the committee agreed to recommend to the Conference that the time lost should be made up at the end of the boys' time at

* Or any other number as the case might be.

school, or that £1 per month should be allowed to the parents.

In the year 1864 also an outbreak of smallpox caused the scholars to be sent home earlier than usual. The alterations which were found necessary to enable the school to accommodate twenty boys in addition to the eighty already provided for, and which were made during the vacation of 1828, caused it to be prolonged to two months.

As already hinted, in the course of time the strict *régime* of the school was gradually relaxed, and as facilities for travelling became developed, the boys were allowed a holiday at Christmas. As late as 1855 this was so short that comparatively few boys went home, but shortly after that period the Christmas holiday was enlarged to a fortnight, and four or five days were allowed at Easter and Michaelmas, when those boys who were not far from home were allowed to go, the Midsummer holiday being then of six weeks' duration. As time went on, the strict *régime* of the school became also relaxed as to half-day holidays. Originally there was only one weekly holiday, on a Saturday afternoon, but to this after a time Wednesday afternoon was added. In my time we always made sure of a half-day holiday on committee days, once a quarter, which we gladly welcomed.

Dr. Moulton (1846 to 1850) says: "Our holidays were certainly few and far between. One whole holiday in the year, signalised by an excursion into the country, to the Chevin, was about the only opportunity we had of seeing anything outside the school premises. Our mode of obtaining a half holiday was peculiar. We formed a ring in the

playground, holding hands (this was called ‘joining up’) and singing the National Anthem. If, after waiting some time, the governor did not come out, attracted by our singing, we sent a deputation to him with our request. He would then come out and say he would talk it over with the head master, which we knew meant a favourable answer.”

It was also the custom to have an annual excursion to the Chevin near Otley, to which a full day was given. Those lads who could muster a shilling, with which to hire a donkey for the day, were allowed to ride there mounted. Several days before the event, certain boys who could be trusted were allowed to go together to Idle, Yeadon, and other places in the neighbourhood, and to bargain for as many asses as they could. The excursion itself afforded high fun on the way, owing to the obstinacy of the brutes, who would sometimes run the inexperienced riders against a wall, at others turn round and try to bolt home, and at others they would come to a full stop, refusing to move. Those boys who, from financial considerations, or from fear of injurious consequences to their persons, did not obtain the use of a donkey had to walk, whilst the little boys went in carts. Provisions were carried to the place of rendezvous in the carts, and the lads enjoyed their dinner on the Chevin, a fine day always being chosen. After dinner, the poor asses were again subjected to be teased by the boys.

Occasionally a half-day holiday was granted in honour of some distinguished visitor to the Grove. Sometimes Mr. Highfield, a Liverpool merchant and one of the earliest scholars at the Grove, came on a visit, and would beg for the lads a holiday; on one occasion distributing some

grapes and a new fourpenny piece to each boy. Mr. Highfield's daughters were very friendly with Miss Lord. The Rev. George Fletcher married one of the Miss Highfields and the Rev. J. Bamford another.

In 1863 all the boys were taken to Morecambe Bay, but some of them were so unruly that they never had another such treat.

The 28th of August, the anniversary of the day when in 1833 slavery was abolished in the British dominions, was kept up as a half holiday. After attending school in the morning the boys were taken to the top of the observatory, those who could not find standing room on the outside contenting themselves by remaining either on the stairs or on the next lower flat. When thus assembled they lustily sang "Rule, Britannia," and James Montgomery's hymn on the subject. Having performed this patriotic feat they were marched back to dinner, with excellent appetites. In the afternoon of the day they were allowed a holiday.

In Mr. Farrar's time, about twenty days before the holidays, a curious custom prevailed known as "Running your rounds." It was considered proper to run round the playground twenty times without stopping; the next day nineteen times, and so on, each day diminishing the number by one of course, until "no days" was reached.

During the same period, on other days than Wednesdays and Saturdays, which were half holidays, the lads had four or five hours in the playground. On the half holidays they now and then went down to the "big field" by the river; but this was a rather exceptional privilege, for, as a rule,

they were rigidly confined to the playground. Cricket was *the* game of the school; the first eleven had the centre of the so-called grassplot as their ground; the rest played where they could. The boys were very rarely allowed to play matches with outsiders. Once they played Huddersfield College in their own field, and once Fulneck, on the ground of the latter. Football was forbidden, because it would wear the boots out! Fives were played against the bakehouse wall; and, in their season, marbles, pegtop, whiptop, chestnut splitting, skipping, and sliding were the fashion. Once or twice, great army games were got up; the whole school was divided into two camps. All the play time was spent in drilling; the boys had their officers of all ranks, their badges, and their war songs complete. The rival armies were designated the Blues and the Pinks. The Blues sang an adaptation of "God save the Queen;" the Pinks, "Tramp, tramp, tramp." Many not absolutely bloodless battles were fought.

The scholars used to bathe in the river occasionally during 1863-4, but its polluted condition rendered it impossible after that time.

The Rev. Marshall Hartley, who was at the Grove about the same time, says: "We were hardly ever allowed 'out of bounds,' even on holidays, in my earlier years there; but later on a system of 'permits' was established, by which it became possible upon uniform good conduct, and doing lessons fairly well, to get a walk in the neighbourhood from time to time. On rare occasions we were allowed to play in one of the fields, but were usually kept to the playground. In summer we bathed in the Aire, but it was

an unsavoury stream even then.” Mr. Hartley also says : “ Bullying was in full force when I went to the Grove, and we had a hard and tearful education in the ways of boys to each other.”

PEGGING.—Relating to the vacation, Mr. Sugden explains a custom of what was called “ pegging,” which prevailed in his day. Suppose there were eighteen boys in a class, on the eighteenth day from the vacation it was called the last boy’s “ peggings,” that is to say, whenever the bell rang that day, calling the boys to their numbers in the square, every other boy in the class had the right of “ punching,” hitting, thumping, kicking, or otherwise in any way maltreating that unhappy youth the eighteenth boy until he could reach and touch his number, which it was considered rather cowardly to do. On the next day of course No. 17 took his turn, and so through the class. It was considered a grand time for paying off grudges.

It is pleasant to say that the custom was not in vogue during my time at school, though it must have originated a little while after I left in 1828, for Mr. John J. Shipman, now of Bournemouth, who entered the Grove in 1836, rather mistakenly says, “I believe I was the last boy that underwent the brutal ‘ pegging,’ feeling the effects for weeks after.”

GOVERNMENT AND DISCIPLINE.—All persons who know anything of public schools such as Woodhouse Grove will agree that, next to the quality of the education there imparted, the most important thing is the kind of discipline

which is exercised. For it has frequently happened that some of the best teachers have been the worst disciplinarians, and *vice versa*. The discipline exercised at Woodhouse Grove School has not always been of the most perfect kind but has been defective frequently, the errors arising sometimes from individual defects, as well as from those of the ruling system. In the admirable report presented to the Conference in 1872, to which allusion has been made in another part of this volume, reference is made to many of the defects of the system adopted at the Grove. The sub-committee alludes to the early age at which the pupils left the school, as preventing that monitorial system which can only be well carried out by youths of sixteen to eighteen years of age. They say: "It is partly to this defect that we attribute the system of government which we think too close and repressive, inasmuch as even the senior boys of good conduct are hardly ever allowed to go out of bounds." In the several communications received from various old scholars, who were at the Grove at varying dates, the universal testimony borne to this one fact, that the greatest crime known was "going out of bounds," is very striking, and, consequently, when discovered, it was followed by the severest punishment. During the first fifty years of the school's existence there was a great deal of "running away," some boys doing so as many as ten or twelve times, and the school register records the fact of the expulsion from school of several in consequence. As many of these runaways are still living, and some are now filling respectable positions, the fact only is mentioned. Many did so from a foolish sentiment of bravery. Amongst

such I remember a son of the celebrated William Edward Miller ; and my own brother went all the way to Wetherby, a distance of eighteen miles, which he accomplished on foot before dinner. He was brought back the next morning by his father, when the governor told the boys that he should not publicly administer punishment, as was usual, inasmuch as his father had sufficiently punished him before his return.

Referring to the absence of a good monitorial system, the sub-committee alludes to another evil which has existed at the Grove, and says : “A further difficulty in the management of the schools arises from the system of double government under which they are placed. To each school the Conference appoints two chief officers, a governor and a head master, and that without accurately defining their functions. As an inevitable consequence the schools have from time to time been weakened by misunderstandings, if not dissensions, springing naturally from the false position of the officers.”

On the subject of the discipline exercised at the Grove in early days, when Mr. Stamp was governor, Mr. Joseph Gostick, in relating his own experience, remarks : “Our playground seemed narrow to me, and too soon I was led to admire the courage of boys who ventured out beyond bounds, their object being to buy some such luxury as ‘parkin,’ a sort of Yorkshire gingerbread. In one excursion of the kind I went with others, and we wandered away about as far as Idle. In my later time at school, ‘running away’ was too common. There were some cases of boys going as far as Leeds ; others went to York and to Selby—at least, so we were told. How well the Sundays are remembered. Then

boys who were ‘friends’ would walk together in the playground and the chapel yard, not seldom conversing of all that they would do when they left the school—how they would rise in the world !”

Mr. Gostick says further on the subject : “ In going out of bounds (from evening school) we had a cunning code of signals. The transgressor came to the steps leading up to the school, looked in, and his accomplice inside (after a glance to see that the masters were not looking) gave the signal for the truant to come in, when the master’s attention was most occupied. Our lawful walks abroad beyond our rather narrow boundaries were, I think, too few.”

Referring to the head master, Mr. Gostick says : “ Parker was sometimes humorous, often severe, and used his stick severely in castigations. But the severest beating I ever saw was given to Tom P—— by Mr. Brownell.” Referring to this, Dr. Sykes, of Doncaster, says in a letter : “ I well remember P——’s excessive castigation. Of runaways, H—— C—— was the chief. He was a fugitive more than once, and to cure him of his propensity Mr. Stamp had a log of wood fastened to his ankle by a chain, which, if I remember rightly, proved quite useless.”

Solomon says, “ He that spareth the rod hateth his own son.” How many there are who, though believing no other declaration in the Bible, believe this one thoroughly and act upon it. There have been many good men, however, who have thought that the word “rod” should not be taken too literally here. Amongst these was the late Rev. Dr. M’Call; for I was on one occasion present when he preached a sermon, in which he endeavoured to establish

the position that it was not a good thing for the child, or for the parent, that the latter should inflict corporal punishment on his child. No doubt in its administration in most cases the parent gives way to improper anger, and sometimes to a feeling of resentment. From the earliest ages it has been the prevailing custom to endue the pedagogue with the same powers as the parent in this respect, with the possibility of the latter more easily falling into this error of the former. If a parent gives way to passionate resentment in chastising a stubborn boy, it cannot be expected that one who has the charge of such a boy, and who is devoid of all affection for him, will be milder in his mode than the parent.

Hence we have all heard of terrible thrashings which have been given by schoolmasters, both ancient and modern. The march of civilization has tended to the amelioration of all penal laws, and to moderation in their savage character. The time was when a man was hanged for stealing a sheep, and that not long ago. And so also has the character of the punishment awarded by the teacher gradually lost much of its brutality. This amelioration has characterised the corporal chastisements inflicted by the masters at Woodhouse Grove School. In its earlier days no doubt they were sometimes marked by great severity, such as would not be tolerated in the present day, and a great improvement in this respect has taken place.

It would appear that in early days at the Grove, according to what Mr. Hare has told us, Mr. Crowther was not sparing of the rod, but chastised delinquents rather

freely. Mr. Parker, after him, acquired the character of being very severe, and was very much dreaded. He was, however, very uneven in his treatment of the boys. To some he was remarkably kind. The character which has been given of him by Mr. Thomas Evans is, no doubt, correct. It is possible that, to a great extent, his character for severity arose from his personal appearance, for his powerful build and his dark complexion gave him the appearance of a stern and severe man, and one to be feared. His ordinary mode of chastisement for faults not of a serious nature was to make a boy hold out his hand flat, and he would smartly lay an ordinary cane across the palm a few times. That he could be severe is proved by facts.

About 1818 there are two references by the school committee to the subject of the chastisements inflicted. The first is on the occasion of the severe thrashing of a boy, whose back presented all colours, and was exhibited to the committee. The members seem to have been impressed with its severity, and gave orders that the treatment of the boys should be milder. No doubt more was said than is recorded, which it is to be hoped was not of so mild a nature. In 1830 orders were issued by the committee that no corporal punishment should be inflicted on any boy except by the head master or in his presence. This goes to shew that the head master Parker had not the repute in the committee of being so very severe.

Mr. Martindale's mode of punishment, which I frequently witnessed during my first two years at the Grove, was rather severe. This arose more from the surrounding circumstances, and from the formality which gave the proceeding

a kind of solemnity, than probably the actual pain which was produced. The chastisement was inflicted before the whole school, when the boys were assembled for morning prayers and breakfast. The offender was "horsed"—that is to say, one of the biggest boys in the school took him on to his back, holding him by the hands, his arms being placed round his neck, and the governor gave him five or six smart strokes with a birch rod on the bare flesh.

At one period of Mr. Lord's governorship the punishment of offenders was a very grave matter, it being inflicted neither by the governor nor any of the masters, but by the baker. It was quite a ceremonious affair done in the presence of the whole school, which was assembled to witness the proceedings. The court for the purpose was assembled in the schoolroom about once a quarter, when the culprits were ordered out and one of the hands of each was fastened to the desk. The executioner shook hands with the boy to be chastised, assuring him that he had no animosity to him, but that he was only performing his duty. He would then open out the culprit's other hand and severely smite it with the cane. Some boys cried out piteously, whilst others, who almost fainted with agony, hardly uttered a sound. There is no doubt that the—in many cases—long anticipation of the punishment, as well as the seriousness of the impressive surroundings, added much to the intensity of the culprit's sufferings, and that the deterrent influence on the school generally would be salutary.

As time proceeded, the punishments inflicted lost much of their ferocity. In the time of Mr. Farrar and Mr. Chettle, corporal punishment was not often resorted to.

Only the governor and the head and second masters were allowed to cane, and usually two or three strokes on each hand were the maximum. Mr. Sugden says : “Mr. Farrar very rarely resorted to corporal punishment ; Mr. Chettle, perhaps, rather more freely, and as he administered it with his thick walking rattan cane, it was no joke whether it was our shoulders that suffered, or whether a night visitation gave us painful reasons for considering our latter end. Public flogging was very uncommon: I only remember some two or three cases during my seven years. The common punishment was ‘lines,’ from fifty up to even a thousand. Some of the masters set a single line to be written over and over again ; others, acuter, set us Virgil or Milton to copy. Black marks were also given pretty freely, and added up at the week’s end. Their value varied from time to time. In my earlier days we were allowed to have about six without punishment, but for any higher number we had to go in and stand, on the Saturday afternoon, twenty minutes for the first, and five more for each successive mark. Latterly, marks became more important, and each one had to be expiated. For minor faults, standing on the form and ‘standing out’ were resorted to ; occasionally a boy was confined to the square for a week ; and often a boy was sent to stand at his number for half an hour or more, according to the fault he had committed.”

This system of punishment remained about the same during Mr. Fletcher’s governorship, when corporal punishment was only administered by the governor or head master, or their representatives. Similar minor punishments were inflicted, such as loss of liberty, extra work, &c.

“COURT,” MONITORS, AND POCKET-MONEY.—In order to assist in preserving order when in the dining-room, at meals and at other times, four of the elder boys were appointed monitors, whose duty it was to make a note of any breach of rule, such notes being produced at the court, which was held every Saturday afternoon in the dining-hall. The court was composed of the governor, the resident masters, and all the boys. All charges were carefully enquired into, and due punishment awarded, sometimes corporal, but generally a fine. On these occasions the boys’ weekly pocket-money was distributed, which amounted to twopence halfpenny to each boy, three halfpence being given by the institution, which was known as “extra,” and a penny from the parent. Dr. Moulton gives the following humorous account of the way in which the money was expended, and of the advice of the governor on the subject: “On Saturday afternoons at what was called court, the pocket-money was given out, nominally three halfpence per week. The amount was reduced to a penny by a tax levied for the Missionary Society. Besides this, the missionary collector came round to extract *voluntary* subscriptions! Then there were fines to pay, and we were expected to give something in class. At the same time, the governor, who took all our loose cash into his hands when we came to school, told us we ought never to be without sixpence in our pockets!” On the breaking up of the assembly, the boys made for the large playground, at about twenty yards from the outside gate of which was found stationed the toffy man, with his basket of “humbugs,” gingerbread, and other good (?) things. One of the masters superintended

the transaction, and only allowed two boys at once to go to the basket.

There were other monitors for other departments of school management also appointed, generally boys in their last year. There was a shoe monitor, whose duty it was to see after the changing of the boys' shoes for Sunday, there being pigeon-holes, with the boys' names attached, in a place known as the shoehouse. There were also clothes monitors, whose duty it was to carry the bundles of Sunday clothes from the wardrobe and place each boy's bundle on his bed on the Saturday and return them to the wardrobe on the Monday. Each boy was taught how to make a bundle by placing his jacket and trousers neatly folded-up inside the waistcoat, and buttoning up the latter inside out with the two former inside, the boy's name being marked on the lining of the waistcoat.

There was also a lodge monitor, whose duty it was to leave the school each morning about ten minutes before the usual time, proceed into the house, where he would find, in a certain spot, the letter-bag ready. This he had to carry to the lodge and leave it to be called for by the Bradford carrier, who would take it to the Bradford Post Office, where it would be emptied, and replenished with incoming letters. On his return, the carrier left it at the lodge at about five or six in the evening. The lodge monitor had to fetch it on his coming out of school in the afternoon at five o'clock, and if the carrier had not arrived he could return to the playground, or walk about the Grove as he liked, till the bag arrived. It was my happy lot to hold this office during my last year at the school, and

greatly I enjoyed it ; for it was rare that the carrier had arrived at five, and when the weather was fine, to stroll about the Grove was to me a most delightful treat, and was regarded by me as a very great privilege. In the morning, when proceeding into the house for the bag, I had to pass through the scullery, and occasionally found in a corner of a certain shelf a piece of teacake which had been left at tea, and which was placed there for me by Mrs. Stamp, the governor's wife. This to a boy with nothing but dry bread and milk for his own evening meal, as may be supposed, was a treat. Most of these monitors received an extra penny per week as their reward.

The system of monitors is adopted by all public schools, and was found to be so useful at Woodhouse Grove that it was continued to the end. Mr. Sugden gives the following account of its operation in his day (1863 to 1870) : "The maintenance of discipline was assisted by the monitors, who were usually chosen from bigger boys in the upper class. There were four bedroom monitors to keep silence in the dormitories ; five table monitors to keep order at meals ; and a lavatory monitor to watch the boys when washing. Other monitors were appointed to assist in the domestic arrangements, as cloak and boot monitors, &c. Silence was enforced in the bedrooms and at all meals, but reading was allowed at breakfast and supper. One of the most serious offences was going out of bounds, and a master was always on duty in the playground to see that we did not get outside the limits of the playground. When Mr. Chettle came the rule was a little relaxed as regarded the elder boys, but even they had always to obtain permission."

CHAPTER VIII.

RELIGIOUS LIFE.

WE may be quite sure that at a school which was entirely devoted to the education of the sons of Wesleyan ministers, over whom presided one of themselves, religious teaching was not neglected. And yet it was not made too much of. The plan adopted by Mr. Wesley amongst the boys at Kingswood, already referred to, was not forced upon the Grove. A sketch of the school would not be complete without some account of the subject.

Whilst the chapel was over the stable, as already described, the services on a Sabbath were in the morning and afternoon. The boys occupied the most important position in the seats which were exactly opposite the preacher, and which rose above one another somewhat in amphitheatre style. Beyond the boys' seats was a space appropriated to a promiscuous congregation gathered from the surrounding neighbourhood. On the front of the pulpit *inside* were printed in ink, in well-formed Roman letters, the now immortal words "Be short and lively." This there is no doubt embodies the true secret of preaching to lads. The words were there when I entered the school and remained when I left it, as long as the place was used as a chapel. The pulpit was well supplied with preachers during my six years;

one of the two circuit ministers, with the governor and occasionally one of the masters, Mr. Farrar or Mr. Brownell, generally conducted the service. But occasionally a local preacher took a turn, though I think more care was taken in their selection than in the earlier times described by Mr. Robert West.

The figure who is most impressed on my mind is that of a little man, whom the lads knew as Daddy Gibbons, but who stood on the "Minutes" as the Rev. Edward Gibbons. He began to travel in 1790, and when he was superannuated he retired to Manchester. I remember him on two accounts. First, that his sermons were, like himself, very short, sometimes no longer than fifteen or twenty minutes ; and, secondly, he invariably, as I then thought irreverently, used to take the large pulpit hymn-book and lay it down on the footstool in the pulpit to kneel upon during prayer. During Mr. Stamp's governorship the senior boys of the school were taken into the dining-room on Sunday afternoon, and learned the "third catechism," as it was called. Mr. Stamp appointed a certain portion to be learnt off by heart, and considerably divided it into sentences, appointing each boy his own sentence. Learnt in this manner it was very easy.

Next in importance to public worship is family prayer, which was held morning and evening. At eight a.m. and eight p.m. the whole household assembled in the dining-room—not only the eighty boys, but all the resident masters, the governor's family, and the six female servants. It so happened that both Mr. Martindale and Mr. Stamp had three daughters each, who were generally present. Our

worship consisted of singing, reading the scriptures, and prayer. In a little recess in front of one of the windows stood a small desk, called by the boys the "rostrum." The senior boys took it in turns to read a chapter, taking them consecutively. If a boy mispronounced a word he would be corrected by the governor. After that, the governor gave out a few verses of a hymn; as the boys had no hymn-books, he gave out two lines at a time, and one of the boys appointed to the office set the tune. In a morning, prayers went before breakfast; at night we retired to bed immediately after. On a Sunday evening frequently, when assembled, each boy in turn read a verse of scripture. Mr. Thomas Evans, a schoolfellow mentioned already, says that it was then that he came first to perceive the action of the Divine government on the national welfare of the Jews in relation to their obedience and disobedience. The impression then made upon him never left him, and the moral experience to him was like the break of day before the dawn. There is reason to believe that the practice of thus reading a portion of scripture verse by verse was very beneficial.

After some years the new dining-hall was built, and an organ was procured, which greatly assisted the choral part of family worship, as well as the singing before and after meals. If we had possessed an organ in Governor Stamp's time, the painful and stern "interdict" which resulted from the unwillingness of the boys to set the tunes would have been avoided. (See Chapter IX.)

With regard to Sunday and religious influences, the Rev. W. M. Shaw, a clergyman of the Church of England, already mentioned, who was at the Grove six

years, says : "The day was truly religious on a scriptural basis, with admirable catechetical exposition, but not 'puritanical.' Sunday, instead of being a day of gloom, was the happiest day in the week, when the boys, instead of being schooled, cabined, and confined, unnaturally 'bunged up' with religion (as my plain but good old uncle used to call it), walked arm in arm, and took sweet counsel together as friends. The two short and often lively services (you remember that some waggish boy had printed 'short and lively' under the bookboard in the pulpit) were supplemented after the latter by short half-an-hour's recitation of scripture, or catechism in different divisions—some in the dining-room, some in the schoolroom, and some in the chapel. The rest of the day was our own, as the former part had been, varied sometimes in the summer evenings with a walk to Esholt Hall and back, or some other of the choice spots in the neighbourhood, of course, an orderly walk under the care of the masters. The day, in fact, was a sacred day—the sacred day of the week, but not a day for doing penance by over-strained austeries—not a day we were glad to see over, but rather glad to see begun. It was no 'cold-dinner day.' We were at all times well fed—judiciously well fed, wholesomely and liberally well fed—so much so that when we went home on the stage coach or steamer, people used to exclaim, 'What fine boys! what school do you come from?' Whenever we had a cold dinner, Sunday was not the day selected for it. At my first college in Cambridge, I have known some men refuse to go to 'hall' on Sundays when we usually had our best dinners there; but no such spirit as that appeared at Woodhouse

Grove. It was the festival day of the week rather than the fast day—the day on which we realised ‘family’ companionship and family comfort more than any other. In the week there was no innocent recreation from which we were debarred. I never had more innocent fun in my life than as a Woodhouse Grove boy. I well remember one Saturday evening, in the dining-room, we had been acting Shylock and the Irish Schoolmaster; good old Governor Morley, on coming in for the eight o’clock prayers, made us act them over again before the family and domestics, who heartily enjoyed the fun. When all was over, ‘Now,’ said he, ‘forget all about Shylock and the Irish Schoolmaster, and let us have prayers.’ He evidently did not consider ‘playing’ incompatible with praying, when the playing was innocent. He was a truly good man, without any puritanical affectation of goodness. You never saw religion in a ‘strait waistcoat,’ but, like himself, ‘fat and well liking.’ His instructions were rarely, if ever, given in formal lectures, but in familiar colloquies, and often when we were at supper. ‘Boys,’ he would say, ‘if the conscience be clear, you need not fear the pain of dying; death will be little more than passing from one room to another.’

“As a Methodist of the old cut, Mr. Stamp had a great veneration for the Established Church as a national institution. In his day the Rev. Samuel Redhead, Vicar of Calverley, was our annual classical examiner, and on Good Friday we were all marched off in a body to Calverley Church, and, when specially addressed from the pulpit, as we always were, were reverendly made to stand up. I never saw Mr. Stamp so angry in my life as on our return home

the last Good Friday but one which preceded his death. It appears that the vicar had expressed a special wish that the boys should join in the singing, but as this had not been duly notified to them, they rather preferred listening to the old Yorkshire clerk (quite a character in his way, but a very good man) and his compeers in the singing-pew. We were very near being sent to school in the afternoon as a punishment. It was a mortal offence that ‘the great respectability of Mr. Redhead’ was not considered, and his will treated as law. Next year, a few weeks before Mr. Stamp’s death, the error was nobly redeemed. The boys outsung everybody, and I never knew him more delighted than when he announced after dinner, ‘I never enjoyed a visit to Calverley Church so much in my life; and Mr. Redhead was very much pleased.’ The weekly class meetings were held by the superintendent of the circuit, greatly to the benefit of those boys who felt disposed to attend, of whom I was one. I greatly prized them myself as well as others. When they do not degenerate into a mere form, and consist of ‘a select few’ in each case who are much of one mind, they are a great blessing. I hardly know a greater help to Christian experience than that ‘they who fear the Lord should’ thus ‘speak often one to another.’” Mr. Shaw adds: “I should hope that this institution of early Methodism will never cease to be the distinctive badge of the body. Methodism would lose more than one-half ‘its salt’ without it. Some clergymen, I believe, adopt a similar practice in isolated cases where they have the material for it; and there is certainly nothing in the constitution of the Church to preclude them from doing it when they please.”

Though many of the local preachers who occupied the Grove pulpit were unlettered and uncouth, there was a rough native dignity about them, which, joined to shrewd mother wit, exerted an irresistible charm. In later life, reminiscences of some of these men and their quaint expressions often fell from Dr. Waddy's lips, shewing how he appreciated their sterling though uncultured worth. Those few of his schoolfellows who still survive will not forget "Johnny Slater" and his wonderful sermon on the "trumpet giving a certain sound." After stating with unction that Moses put the trumpet to his mouth and "gav a good blast," he went on with a list of patriarchs and prophets who all "blew well," and, ending with the Baptist, he exclaimed, "Ay, and hairy owd John gav a good blast."

Many are the tales about the sayings and doings of some of these quaint and uncouth local preachers. The reader will find an account of some of them, narrated by Mr. Robert West, in the sketch of Mr. Martindale's life, in Chapter IV. Occasionally the lads would be addressed in some such style as the following: "Neaw lads, you mun sing hard, and it'll keep you wakken." One of the most original and quaint of these men came from Yeadon, and was known as Joan Preston. He died whilst Mr. J. Lawson Strachan was at the school, and he tells me that another local preacher composed some poetry on his death, which was repeated at his funeral sermon, the boys being present, the two first lines of which were:—

And is Jo-an Preston realee dee-ad,
And shall us nivver see him mo-ar.

Another good man from Yeadon, when preaching, once wished to give an illustration of the truth that there is no effect without a cause, and said : "Yees, yees, my brethren, there is no effect without a cause. Our Sally brok her leg t'other week. She wur going up Yee-a-den when a dog wi' a tin can tied to its tail ran into her and knocked her down, and brok her leg. Yees, yees, there is no effect without a cause I say. If bad lad had na tied tin can to't dog's tail, tin can would na ha friten'd dog, and dog would na ha run doun t' village and knocked down ar Sal, and wouldn't ha broken her leg; yees, yees, my brethren, there's no effect without a cause."

Another good man, whilst preaching on one occasion, was so overwhelmed by the sight of so many ministers' sons, that he quite abruptly stopped, and said, "God bless yor, sons o't prophets, ston up and let's see yor bonny faces." When the boys had done so, he said, "God bless yor—sit yor dawn."

We may be sure that the effect of such exhibitions of broad Yorkshire could not be good upon the boys, but caused very much irreverence amongst them. The attention of the committee was frequently called to it, when they passed resolutions from time to time that regard was to be had to the interests of the institution in the appointment of local preachers, consequently the evil was minimised as much as possible.

During Mr. Stamp's governorship the committee seriously contemplated introducing the use of the Liturgy into the public services, but no steps were then taken to carry out the plan.

On the subject of preachers and their influence, Dr. Moulton says : “ Of the circuit and local preachers of that time (1846 to 1850) I have a lively remembrance. Of good Mr. Sleigh, who proved that ‘the Church’ meant a company of believers and not a building, by quoting that ‘the Church fell on Paul’s neck and kissed him;’ gravely adding that he would not have liked a steeple to fall on his neck ! Of another minister, who, anxious to obtain an influence over the boys, began by inviting them to tea, but soon gave it up because they ate so much ! Of a local preacher who often impressed upon us that ‘every tub must stand on its own bottom,’ which Mr. Gear would translate into, with a view of further emphasizing, ‘every cask must rest on its own foundation.’ For a short time we were happy enough to have in the circuit James H. Rigg, who used to delight us with his graphic expositions of the parables and miracles ; but he was considered by the authorities far too good for *us*, and, to our great disgust, he was soon removed to what was considered a more important sphere ! Happily John S. Riddsdale remained his full time. One of the events of my time, for which I must ever be grateful, was the visit for evangelistic purposes of William Gibson, now of Paris, and Joseph Shrewsbury, a medical man, who while attending a patient said, ‘First the soul, then the body,’ and immediately dropped down dead. These good men exerted themselves unweariedly to bring the boys to decide for Christ, and with a result which will cause some to remember their visits throughout eternity.”

One who was a scholar in Mr. Lord’s time says : “ On Sundays we went three times to chapel, changed latterly to

twice, hearing local preachers very often who were popular with us because of their Yorkshire dialect, and their frequent racy humour. The most popular that I remember was Starkie, who, I believe, afterwards went mad on the subject of perpetual motion. He was very original and shrewd." Mr. J. S. Randles, speaking of the public services in Mr. Chettle's time, says : " They were conducted by the ministers of the circuit, local preachers, and sometimes by Mr. Chettle and Dr. Raby. The preaching of the latter was enjoyed by myself and others. Previous to the first week-night service which I attended, all the new boys (about twenty to thirty) were summoned into the second master's classroom and instructed by the master (Mr. Hornby) how to behave in the chapel. The order was that during the sermon every boy must look at the minister, or at the master, whose place was a conspicuous one in the choir, or go to sleep. On returning from chapel we were again called into the classroom, and some eight boys were singled out, most of whom were subjected to minor thrashings, and three were severely thrashed. The rest of us looked on with silent fear and awe."

Mr. Charles E. Taylor, now of Liverpool, who was a scholar from 1850 to 1856, says: "Some preachers impressed us. One with his red hair and face, another with a peculiarity of pronouncing 'kn' every now and then. 'The Lord said unto Moseskn.' He had also the habit of saying 'finally' many times, deluding us into the belief that he was about to close his sermon. Once we counted to thirty-four times! Mr. (afterwards Dr.) Cranswick impressed us most. He preached lively and instructive

sermons, which only lasted for twenty minutes or so, and which were brimful of allusions such as boys liked. He was stationed at the Grove, and resided at Idle.

"I well remember a worthy man named Coates, the shoemaker, who accompanied the singing in the chapel on a violoncello. It was one of our Sunday treats to hear the unearthly noises made by this big instrument in the process of 'tuning up.'"

The Rev. E. H. Sugden, who was at the Grove from 1863 to 1870, says: "The governor met a society class once a week, which was attended by about sixty boys. It was conducted practically as a bible class. We had also classes amongst ourselves, in which there was naturally more freedom. They were known as bands, and met at different times on a Sunday. On Sunday evenings from five to half-past five there was a prayer meeting, conducted by the second master in his room. There was also a prayer meeting every night in the week, from five to a quarter to six, conducted by one of the boys in the side classroom. There was no lack of 'means.' On two or three occasions revivals took place when many of the scholars became religious, and most of these professed to have 'found.' The religious section of the school numbered about sixty or seventy, of whom some dozen were recognised as prayer leaders. The moral condition of the school, as far as I can judge, was very high. Of some sins, which are the curse of many of our public schools, we were totally ignorant and innocent. The only considerable outbreaks of evil which I remember were two. In one case, about a dozen boys used systematically to smoke behind

the top shed ; and, in the other, a club was formed, the members of which indulged in swearing. Both evils were discovered before any great harm was done. The delinquents were severely punished, and the evils were put an end to."

REVIVALS.—The first account of any religious revival is given by Mr. J. Middleton Hare. He says : "The Leeds Conference of 1818 had come to a close, when, at evening prayers, Mr. Martindale announced in solemn tones the sudden death of holy William Bramwell, who, on his way to the coach office, fell down in a fit, and being carried back to the house of his host died in a short time. With these awful tidings in their ears, the boys retired to their chambers. Not very long after Mr. Martindale heard from below confused noises, and ascended in expectation of misbehaviour, which it would be necessary to punish or restrain. What, then, was his surprise on finding, instead of censurable conduct, a large number of boys upon their knees, loudly, and with sobs and tears, bewailing their sins, and crying to God for mercy and forgiveness ? Melted by the scene, he and his wife fell upon their knees and pleaded with God to hear and answer the prayers of the heart-stricken boys. It was hoped these kindly sympathies would compose the minds of the penitents and, together with the natural exhaustion following upon strong emotion, soothe them into repose. But the distress continued through several hours of the night, and prevailed throughout the school, especially among the boys who occupied the large bedroom. From that wonderful night the voluntary

institution of daily prayer meetings began, and continued for a long time. Boy after boy found peace with God, and the most pleasing proofs of a deep divine work upon their hearts abounded on every hand. It cannot be doubted that this signal outpouring of the Holy Spirit gave a tone to the school. Nor would there be any difficulty in tracing its effects in the lives and characters of many of the men who were scholars at the date of its occurrence. But the highest illustration of its power and permanence is to be found in the number and eminence of the ministers whom it gave to the Connexion. It may be safely stated that among those whose entrance into the ministry is traceable, more or less, to their participation in the influence of that wonderful revival, the following are to be numbered: James Brownell, George Browne Macdonald, Philip Hardcastle, John C. Leppington, John Farrar, Jacob Stanley, Benjamin Slack, William H. Sargent, Samuel Simpson." There can be no doubt of the lasting results of this revival.

"Fired with the zeal of young converts, many of the boys burned to tell the good news, and obtained Mr. Martindale's leave to go to the next lovefeast at Yeadon, a neighbouring village, to relate their experience. The row of boys was not unobserved by the rest of the congregation; and when at a fitting moment the eldest boy, Jonathan Waddy, rose to his feet there was a hearty exclamation, 'Well done, Grover! Hear him, Yeadoners!' Encouraged by this approbation, the lad began his simple experience by stating, like Joshua, 'As for me and my house, we will serve the Lord.' The Yeadoners applauded vigorously; but the ludicrous side of the picture was too much for the other boys, and

Jonathan's 'house' completely upset their gravity. The age of the juvenile householder was thirteen!"*

The next revival of consequence was that which followed the sermon preached by Mr. Parker from the words, "Oh earth, earth, earth, hear the words of the Lord," which is referred to in Mr. Parker's letter to his sister-in-law, which will be found in the Appendix.

But before that time (during the period from 1820 to 1828) there were occasional, what may be called, quasi revivals. I have applied to an old schoolfellow to furnish me with his recollections of them, and he says : "These generally commenced as the short winter days came on, when outdoor play in the evening was put an end to, and they continued till the days were longer. The boys during the winter months spent some time in holding a prayer meeting in the evening, at which a good number prayed extempore, and joined in singing hymns. When the evenings were light enough for outdoor play, many fell away. Sounds of the shouts at play and outdoor games gradually drew away nineteen-twentieths. Some held on to the vacation ; but I only remember one boy, Clegg, who when he returned professed to be converted." Mr. Joseph Gostick, referring to the sermon preached by Mr. Parker, and the consequent revival, says that Parker advised the boys to give up all play. Whereupon soon afterwards Whiteside made a kite, and Mr. Parker wrote a dialogue against it. He adds that during the revival several boys preached. W. Bird wrote hymns, as well as Gostick himself, which were sung in a

* "Life of Dr. Waddy," by his daughter.

class formed by the boys, and called "The Soldiers' Band." Several boys used to talk of going out as missionaries, and often held "fellowship meetings" in the chapel.

The great revival of 1833 or 1834.—Of this remarkable revival the Rev. Elijah Jackson, who was one of the masters at Woodhouse Grove at the time, has kindly furnished the following account: "Revivals of religion are intertwined with the history of the school. A very remarkable one took place in 1833 or 1834, on the occasion of a visit from the Rev. Robert Aitken, A.M. As is well known, he was a minister of the Established Church, residing in the Isle of Man, and was the father of the Rev. Mr. Aitken, who has successfully carried on revival services in churches in various parts of the kingdom. The father was a man of athletic build, having a powerful voice, and preaching with the energy and force of Whitefield. The Rev. William Haslam, the Cornish Episcopal Revivalist, in his 'From Death to Life,' makes frequent and grateful reference to him. Mr. Aitken finally settled in Cornwall, where he died. About the time I speak of, Mr. Aitken came over to England and volunteered to conduct revival services in two or three large centres of Methodism. He came to Leeds, where his labours were crowned with success. At the earnest request of the governor and some of the Leeds ministers, he agreed to give a night to the Grove, and fixed on a certain Friday. When the hour for worship arrived, the chapel was filled with the boys and a large general congregation. He wore his gown, and conducted the service in its usual order. His 'giving out' of an impressive hymn, and his earnest prayer, awakened a solemn feeling in

the minds of the worshippers. His text was, ‘By faith Noah being warned of God,’ &c. (Hebrews xi. 7). His sermon was characterised by fluency, force, and fire. He warned, he entreated, he threatened. At the close of a most stirring sermon, he came within the Communion rail and began a prayer meeting, inviting all who wished to enter the ark Christ Jesus to kneel together at the Communion rail. All the kneeling space was shortly occupied by the boys and a few members of the congregation. One boy, who had boasted that he would not be converted, was one of the first to leave his pew, kneel at the rail, and cry out for mercy. On the following Saturday the awakening continued, but in a less demonstrative form. On the Sunday afternoon the quarterly lovefeast was held in the chapel, when all the boys were permitted to be present. Before the evening service several groups were formed to hold separate prayer meetings amongst themselves. The genuineness and extent of the good work were the most strikingly developed on the Monday night following. After the boys had all gone to bed, and the lights extinguished, the sounds of prayer were heard in what was known as the ‘ten crib room.’ Immediately all the beds in the room were vacated, and their occupants were on their knees, praying either for themselves or others. The sacred flame burst out in the two other dormitories, containing forty-five cribs each. Lights were obtained. Nothing was seen or heard but prayers, tears, and exultations. This gracious work continued till after ten o’clock. With one solitary exception, every boy professed to have found peace with God. This one held out, but some

years afterwards he wrote to the narrator that the impressions made upon his mind by what he had seen and felt that night never left him until he was savingly converted. The hallowed influence of that night was not confined to the boys. The masters held a prayer meeting in their own room, which lasted far into the night. One obtained the blessing of holiness.* The servants had their prayer meeting in their own room, and most if not all of them were saved. Many of the boys have since filled honourable and influential posts, some as ministers and some as laymen in the Church of their fathers."

Referring to this revival, the editor of the "Wesleyan Magazine," speaking of the Rev. John Farrar's nephew, the Rev. Wesley Farrar, M.A., who went to the Grove in 1831, says: "He was one of the best and cleverest boys the Grove could ever boast of. He was one of the seventy-eight Grove boys who 'broke down' under a sermon by the great revivalist Robert Aitken. Several of the number are now Wesleyan Methodist ministers. Both of Mr. A. E. Farrar's sons were born preachers, but neither of them was built for the rough work of the itinerancy. The elder of the two, like the great man whose name he bears, began to preach some years before his conversion. He would stand upon a form in the playground and declaim on the preaching of Jonah to his applauding schoolfellows."

* The teachers were the Rev. James Brownell (then a minister), Messrs. Elijah Jackson, John Meek, Ed. Pinder, and Joseph Chapman. Mr. John Meek became one of the General Treasurers of the Children's Fund, and was the brother of the donor of the Meek Medal, and is now dead. Messrs. Brownell, Pinder, Jackson, and Chapman entered the ministry, the two first being both dead, whilst Messrs. Jackson and Chapman are supernumeraries, the first in Bradford, the latter in London.

In connection with the subject of revivals at the Grove, there was an important one in the neighbourhood which should be mentioned. It has been stated elsewhere in this volume that during the vacation of 1832 the cholera, which had been raging in some of the large towns, visited the generally salubrious villages of Apperley Bridge and Green-gates, which are contiguous to the Grove. The near approach of the scourge caused a prolongation of the vacation. Its visitation led to the religious awakening of a number of persons. At Yeadon, which is about two miles from the Grove, a noonday prayer meeting was commenced. After the disease had ceased to spread, the meeting was continued. During the following autumn and winter, it was followed by one of the most extraordinary religious revivals of modern times. It spread to the neighbouring villages of Rawdon and Guiseley. The Yeadon old chapel was crowded every night. One Sunday afternoon a love-feast was held. The spacious new chapel could not contain the people, and the meeting was held in an adjoining field, and was attended by thousands from all parts of the surrounding district. At the close of the revival, it was found that upwards of nine hundred persons had professed to obtain "a knowledge of salvation by the remission of their sins."

In the year 1843 another revival of religion took place, and was the subject of anxious deliberation on the part of the committee as to the means of securing permanent results from it, which were wisely adopted. At that time the Revs. F. A. West and Alfred Barrett were living in the neighbourhood (the former being at Leeds), and these

ministers were requested to visit the school at certain stated times to give suitable lectures and catechise the boys in religious knowledge. The year previously, the Conference had specially requested that more careful religious teaching should be imparted.

The Rev. J. W. Denham says: "A remarkable revival took place in 1862, John Wesley Whitehead, George Scott Railton, a scholar named Jones, and myself spending a whole holiday afternoon in prayer more than once. This was the beginning, and the work spread mightily. Lockwood, W. H. Booth, A. Ernest Booth, James and Alfred Hartley (since dead), R. W. Portrey, G. G. Findlay, Harris, Francis Miles Keeling (then a junior master), and his brother Robert were amongst the number of those intimately connected with this revival, which led to the sound conversion of a large number who maintained a consistent profession of religion to the close of my term at the school. Arthur M. Male, the late chaplain to the forces in India, traces his conversion to that work, and, I have no doubt, dates it from the holiday afternoon prayer meeting to which I have referred."

There were other revivals at the school, the full particulars of which cannot be given for want of room.

MISSIONARY MEETINGS.—A missionary spirit was promoted amongst the boys by the holding of annual missionary meetings, at which the boys spoke, moving, seconding, and supporting resolutions. In addition to these means, a collection was made every Saturday, as already mentioned, when the weekly allowance of pocket

money was distributed, each boy being expected to contribute a penny per week.

The first missionary meeting of which we have any account was held during the time when the late Dr. Waddy was a scholar. His daughter tells us that on the occasion Mrs. Martindale observed that young Sam was not going to speak, when she assailed him in a pleasant way, and would not be satisfied unless he spoke. He made the attempt and got on fluently, beginning to press the duty of making sacrifices for the cause, and asked, Could not this be dispensed with, might not that luxury be retrenched? and then, with a roguish eye turned in the direction of the kind old lady, asked if some old ladies might not spare even their darling pinch of snuff. She relished the humour, as she shook her fist at the young orator, saying, "Ah, Sammy, Sammy, thou are as deep as Garrick."

Mr. Robert West has given an account of a missionary meeting held in his day. There was one such meeting held in the dining-hall in November, 1827, which I well remember, it being the last at the Grove which I attended. I have now before me a manuscript book (the book made and the contents written by myself whilst at the school) containing a verbatim report of the proceedings at this meeting. In reference to the composition of the speeches, it is only right to say that the Wesleyan Magazines, which contained full reports of the speeches made at the annual May meeting in London, were accessible to the boys, and that for some weeks previous to the meeting the intended speakers were often found conning over the various

addresses reported in them. These juvenile speeches were all written and committed to memory. Hence my verbatim report was got together by borrowing the copies of the speeches, a practice not unknown to reporters in the present day. The chair was taken by the junior master, Mr. John Meek. There were, besides the vote of thanks to the chairman, five resolutions, in support of each of which three boys spoke—in all, fifteen speakers. The names of these, giving them in the order in which they spoke, were Charles Penman, T. Lee, David M'Nicoll, Thomas Vasey, William France, J. Heap, Joshua Crowther (a son of the first Jonathan Crowther), James Evans, Joseph Mann, J. T. Slugg, Richard Dawes, James Vasey, Thomas Padman (now and for forty years in Australia), William Meek, and J. France. The fifteen speeches and the report occupied one hour and thirty-eight minutes, the meeting commencing at half-past six o'clock and continuing till nearly nine o'clock. The manuscript report commences thus: "The report having been read, and John Meek having taken the chair at the request of the secretary, Tommy Vasey, the boys proceeded thus." At the end of the manuscript is a table exhibiting the time which each speaker occupied. From this it is seen that Tom Vasey's speech occupied ten minutes, it being, with the exception of one, which occupied thirteen minutes, the longest of the fifteen. The following account of the finances was read: "The amount of the collections of this juvenile society since the last meeting has been £20. 7s. 8d., being an increase of £5. 8s. 8d. The amount of the collection at this meeting has been £6. 15s. od., of which £2. 7s. 6d. was collected on the

stage (*sic*). The increase of this collection over that of the last meeting is £1. 10s. od."

On perusing the speeches, we find that India occupied a good share of the attention of the several speakers. At that time various cruelties were allowed by law to be practised, such as mothers throwing their children into the river Ganges, widows being burnt alive at the funeral of their husbands, &c. And these inhuman rites afforded to various speakers a fine field for the display of their oratory. As to the brevity of the speeches, there is no doubt that the shortness of time taken by each speaker arose very much from the rapidity with which the speeches were uttered, being delivered from memory with considerable nervousness.

Mr. Joseph Strachan furnishes an account of another such meeting, held in 1848, at which a grandson of the late Dr. Beaumont moved the first resolution, which was seconded by W. F. Moulton (afterwards Dr. Moulton), and supported by a brother of Dr. Rigg.

During the latter years of the history of the Grove, missionary meetings were held in the chapel in the ordinary way, the congregation being gathered from the surrounding neighbourhood, the addresses being given by ministers and others.

CHAPTER IX.

NOTABLE INCIDENTS, ETC.

THE two following communications came to hand too late to arrange the information in its proper place in the work. The Rev. J. M. Pilter, who was at the Grove in Mr. Morley's time, says: "My first night at the Grove was one of the most miserable of my existence. I fell asleep crying. However, I got to like the place, and became rather famous for telling tales in the bedroom. Once there was a pillowing match between the boys of two of the bedrooms as to which room should have me. I rewarded the victorious party by telling a 'moral' tale, which, I regret to say, was received with groans.

"I did not complete my term at the Grove, but left sooner than I should have done, because my father found that I was starving, inasmuch as I could not eat the underdone meat set before us. I remember Daddy Morley once lecturing me on the subject: 'Look at that meat, sir; I tell you there is not a nobleman's family in the neighbourhood that has better meat!' 'Yes, sir, please, sir, but it might be better done, sir.' The dear old governor laughed, and gave me a piece from the outside."

Mr. Pilter relates a smart thing said by a boy who is now chairman of an important district. He was a good boy and

never did wrong, and was a great favourite with the governor. Daddy Morley was lecturing some boys at dinner once for insulting a monitor, and said, "Don't you know, my boys, that he who insults a monitor insults the teachers, and he who insults the teachers insults *me*?"—(here daddy paused, and patted his frontal protuberance to emphasize the *me*)—"and he who insults *me* insults the committee"—(a solemn pause)—"and he who insults the committee insults the Conference! the Conference!! yes, the Conference!!!" An awful silence—the force of language seemed as if it could go no further. But the boy referred to, who sat half way down one of the long dining-tables, rose to his feet, and, patting his stomach in imitation of the governor, said, "And, boys, he who insults the Conference insults the whole Connexion at large!!" Down he sat amidst the cheers of everybody. Daddy did not know what to say, and said—nothing. Mr. Pilter reminded him of this years afterwards, when he said, "Yes, I expected a hiding, but I could not help saying it, for I felt that I could cap the governor's climax."

A SMART REPLY.—The Rev. Joseph Chapman, now in London, who was at the Grove about the same time, after saying how well he remembers me setting him some sums, reminds me of a smart reply of my brother's. He was once up in a class at Mr. Brownell's desk, and managed to get to the bottom, when Mr. B. said to him, "You have sunk to the bottom like lead." "No!" instantly rejoined my brother, "Straws swim on the surface, but pearls lie at the bottom, sir." Mr. Chapman adds, "How I envied his

ability in arithmetic. Whatever might be his position in the class at the beginning on review days, when we were taken out of the usual routine, in a few minutes he was at or near the top."

Rescue from Drowning.

Reference is made elsewhere to the fact that fifty years ago the river Aire was a stream of clear, pure, limpid water, in which the boys were sometimes taken to bathe, generally in the evening of a summer's day.

One evening, whilst thus enjoying themselves, the flood-gates of the reservoir of some works higher up the stream were opened, when the river suddenly rose, and some of the boys were in danger of being carried out of their depth. Amongst those in danger were Thomas Pearson, now of Manchester, and Thomas Laycock, who died at Edinburgh in 1876, and was Professor of Medicine in the University and Physician to the Queen in Scotland. These two managed to save themselves by clinging to other boys. Another boy in danger was James, a younger brother of Thomas Vasey, who was a small delicate boy, and who was carried off his feet. Tom saw his danger and rushed after him, but both were soon out of their depth. Mr. Farrar was at the time on the bank in charge, and seeing their danger threw aside his outer garments, and with the rest of his clothes on gave a leap over the heads of some of the boys and rescued the Vaseys from drowning, bringing them safely to the bank. Mr. Vasey once made a graceful allusion to the circumstance in his own humorous way, when seconding a vote of thanks in Conference to Mr. Farrar.

Visits to Conference.

Woodhouse Grove being only about eight miles from Leeds, where the Conference used to be held once every six years, at the beginning of the century, when the school was first opened, the boys were taken there, and on two occasions delivered speeches in Greek, Latin, and English to the assembled preachers, including, in many cases, their own fathers. The first occasion was in 1818, and the next in 1824; and as this was the last Conference when speeches were delivered, and I was one of the boys who were present, it is proposed to give here some account of it. There was at that time no railway to Leeds with comfortable third-class carriages screening you from heat, wind, and rain. There was, however, the Leeds Canal flowing through the valley of the Aire, not far from the Grove premises, on which barges drawn by horses glided slowly but safely. One of these barges was temporarily fitted up so as to hold eighty boys with their masters. True the travelling by its means was not at the express speed at which men of business now rush in a morning to their offices and warehouses, neither was there any need of it on this occasion. The boys enjoyed it all the more the longer the journey took, though most of them were weary enough before the end of the day when they arrived safely back at the Grove.

I was only a little boy, ten years of age, at the time, and can well remember the journey, and sitting in the gallery of the chapel. The President was Robert Newton. Seven of

the oldest boys were selected to address the Conference, one in Greek, three in Latin, and three in English. These boys sat in the centre of the front pew of the gallery, and the other boys beside and behind them. The speeches were committed to memory long beforehand. Fortunately there was no breakdown, and that such a thing should not occur provision was made by a second boy committing to memory the same speech, and sitting behind the chosen orator, so that he could either prompt the speaker, if needful, or, in case of illness or extreme nervousness, supply his place.

The Greek speech was delivered by J. B. Melson, who is still living, and of whom a sketch is given elsewhere. Though seventy-four years of age, he can now repeat the speech as accurately as when first given. The three Latin speeches were delivered by Josiah W. Walker, Edward Oakes, and Francis Derry; and the three English ones by William Towler, John H. Farrar (a son of the Rev. Abraham E. Farrar, and nephew of the Rev. John Farrar), and John W. Draper, who afterwards became so distinguished in the United States, and of whom some account is given in the list of scholars. Two of the speeches are given below. It appears from an expression in Towler's speech that a similar visit of the boys had been paid in 1818, when speeches were delivered. The visit was repeated in 1830, when there was another Conference at Leeds. Encouraged by the success of the previous visit, preparations were made for a third journey, and for another exhibition of the oratorical powers of the lads. Mr. J. W. Roadhouse, now of Leeds, being then the senior boy in the school, was to deliver the Greek speech.

The President of the Conference for that year was the Rev. George Morley, who the following year became governor of the school. The boys arrived at the chapel (Brunswick), and took their places in the gallery as before, Mr. Parker sitting behind the first boy, Roadhouse. The lads were ready to discharge their rockets, and to let off their speeches, but all the previous preparation was in vain. The President and the principal members of the Conference were absent in the Stationing Committee, and before the lads entered the chapel the "brethren" had come to a resolution to dispense with the exhibition of juvenile eloquence. After listening to a short discussion on some indifferent subject, the lads were withdrawn, and returned back to Woodhouse Grove. The visit was, however, much enjoyed by the boys, the day having been fine.

In after years Bradford also became a Conference town, and as the station of the Midland railway, running from Leeds to Bradford, is near the entrance to the Grove, the boys were generally taken to these Conferences. They were admitted into the Conference, and were addressed by the President, and sometimes by another minister, but were not expected to make any reply, and in about half an hour were marched back to the station.

*Latin speech delivered at the Leeds Conference, 1824,
by Francis Derry.*

Quum nobiscum voluntates, Patres Reverendissimi,
beneficia plurima, quibus benignitate, studioque vestro
potiamur, perpenderemus, nostræ sensa mentis de vestrâ

munificentia saluberrimâ, quâm integerrimè enuncianda putamus. Neque enim nobis quidquam aptius videtur, quâm ut qui accipient, animo gratissimo benefacta eloquantur. Si nostræ saluti consulere vestrum esset, non solùm Terentii fuit, meritas laudes vobis sententiâ sequente attribuere.

Isthuc est sapere, non quod ante pedes modò est,
Videre, sed etiam illa quæ futura sint.

At etiam nostrum est, et gratias maximas, quas vobis patronis que benevolis debemus agere et dicere, ut nostra bona quoad habemus, nobis quæsito, posteaque culto opus sit. Etiamque hâc copiâ fandi datâ, Domino Dominœque Martindale, qui per penè duo lustra, salutem, mores, felicitatemque nostram assiduissimè pervigilaverunt, oportet grates plurimas præbeamus.

Speech of William Towler.

Reverend Fathers,—Six years have now elapsed since our predecessors had the honour of standing before this venerable assembly. To ascertain the feelings that occupied their minds on that memorable occasion, it is necessary only to refer to our own at the present time. Had we to speak before any public convocation, being but children, we should feel, and our feelings would be in proportion to the dignity of the characters before whom we had to appear. But when we recollect that, on this day, we have to stand before a solemn assembly of men who sustain not a temporal but a spiritual office; who are ambassadors, not

from some foreign clime, but commissioned from the KING of Kings with the Gospel of peace and everlasting salvation, we feel that the serious awe which pervades our minds dictates the necessity of some humble apology for any interruption of the solemnity of your deliberations.

But when we recall to mind that the most dignified personage that ever appeared on earth, the great Head of the Church, did once say, "Suffer little children to come unto me, and forbid them not," we feel some hope that this example of divine condescension will plead in our behalf. To this apology we esteem it a matter to us of the greatest honour as well as pleasure that we can add that you are our fathers, and we are your children. And to whom should we go but to our heavenly Father, and to you, who, through Him, can shew us the words of eternal life? May, therefore, the blessing of your prayers descend on us, that the dew of heavenly grace may rest on our fleece in this the morning of our days, and qualify us for every age and duty in life, that we may not only have the pleasure of meeting you on this solemn occasion, but that hereafter a more abundant entrance may be administered unto us into the kingdom of CHRIST's eternal joy, to partake with you of the enjoyments of the Church triumphant in the realms above.

The Two Famines.

Amongst the notable events must be mentioned what were known as the two "famines," or "interdicts," which occurred during the governorship of John Stamp. Notwithstanding the old Latin advice, "De mortuis nil nisi

bonum," one cannot help saying that it has always appeared to have been a great mistake to have treated a number of boys in the way about to be described, although no doubt in the first instance the lads were in the wrong.

One day a boy was passing through the scullery, and saw the ladle used for the porridge in the swill tub. On his reporting the circumstance to his fellows, great indignation was aroused, and it was resolved not to submit to such an indignity, but to refuse the porridge when next it was served out. Accordingly, on the next occasion, the "*pobs*," as it was called, were placed before each boy, but were refused by the bigger boys, who were served first, and their example was followed by the middle boys ; whilst the little ones of eight and nine years of age looked wistfully at it, but only some half-dozen, fresh from a mother's tender care; found that their appetites were too strong for them, and with tears in their eyes gave way. At the mid-day meal all the little ones gave way, and at the third and closing meal of the day several of the middle-aged boys surrendered. Next morning several of the lads were sick, and at breakfast Mr. Stamp announced that no food would be given until this porridge, the same which had been three times previously placed before them, was eaten. But a remarkable circumstance occurred at prayer that morning. It was the practice for the boys to repeat the Lord's prayer audibly after the governor. But on this occasion not a sound was heard but the governor's voice until he came to one of the petitions, when the whole school vociferated " Give us this day our daily bread," and

they left the governor to finish the prayer. The effect on his mind must have been strange.

At dinner time on the second day a few others gave in. By this time the stuff on the plates was falling to pieces, and was not quite so sweet as on the first morning. Many of those who had surrendered, and received their ordinary fare, saved some portion of their bread for their brothers and friends. A gloom was settling on the school; even the biggest boys began to be ill. It might become a case of starvation to death. On the second night many boys were sleepless. The third morning came, when very few, and those the oldest and highest boys in the school, occupied the position of "protestants" against the porridge. On this morning the stuff was found to be so offensive that the Governor wisely gave way, and permitted all the boys to have their regular food. Distrusting my own memory in some measure, the foregoing account is the narration of Mr. Thomas Evans, now of Swansea.

A second famine, or "interdict," as it was called at the time, occurred, under rather different circumstances, in August, 1826. In regard to this the narration of Mr. Joseph Gostick is followed: "I have a very clear remembrance of it, as it occurred in my time. Before and after meals it was our rule to sing a verse of grace or thanksgiving, and a boy named Howarth had for some time had the duty of 'starting the tune.' When he left, silence followed on the Sunday morning at breakfast time, as no boy would start the tune. Mr. Stamp then said several boys must agree to take the duty in (weekly) turns, or we must have no dinner. But at dinner time all refused.

There was a concert made to refuse among the older boys, and the younger submitted themselves to this. Amongst the latter," says Mr. Gostick, "I fasted during the remainder of the Sunday, but had food on Monday morning. The older boys remained fasting *all Monday*, except as their want was partially supplied by the younger boys, who were their friends, and reserved for them portions from their own allowance. So some at least amongst the older boys sustained their fast till Tuesday. One boy (William Tranter) ran away during the time. Another, afterwards the Rev. Edward Pinder, ascribed to this fast his ruined health."

It may be added to Mr. Gostick's narrative that on the Tuesday six boys consented to take weekly turns to start the singing by "setting" the tunes, the author being one of the six.

The Celebration of the Jubilee.

The school having been opened in 1812, in September, 1861, the committee resolved to celebrate its jubilee during the following year, by promoting a large re-union of old Grove boys with their wives and other friends, by appropriate religious services, and by raising a jubilee fund by which the school might be benefited. A sub-committee was appointed, and Mr. George Morley, the eminent surgeon, of Leeds (himself an old Grove boy), and Mr. William Mewburn, of Halifax, were appointed to be treasurers of the fund, and the Revs. W. B. Pope, W. H. Sargent, and Robert N. Young were appointed secretaries, the two latter also having been scholars at the

Grove. Circulars were addressed to every Grove scholar whose name and address could be ascertained, and every method was employed to ensure a large gathering of old scholars. A time of the year was chosen when it was likely the weather would be fine, and Wednesday, the 27th of August, was fixed upon, which turned out to be a fine, bright, and sunny summer's day. Early in the morning of that day groups of travellers were seen wending their way to the Grove. Several had come a long distance to be present, from London and Manchester and Doncaster, whilst the neighbouring towns of Leeds, Bradford, Halifax, and Huddersfield furnished crowds of invited guests. At eleven o'clock the old school bell gave the signal for the first meeting of the day. Within the spacious hall were speedily gathered some two to three hundred old "Grove boys," with their wives and friends. Many of them wore the insignia of the ministry, and not a few were white with many winters.

The proceedings were opened by the governor, the Rev. John Farrar, who gave out a hymn, and called upon the Rev. Dr. Waddy to offer prayer. The governor then introduced Sir William Atherton, Her Majesty's Attorney-General—one of the earliest Grove scholars—who took the chair. On the raised dais around the chairman sat the most venerable of the "Grove boys," four of whom had sustained the office of President of the Wesleyan Conference. At the call of the chairman, a well-prepared explanatory paper was read by the Rev. Robert N. Young.

It was felt by the committee that, though glad to anticipate such a re-union as the present, the occasion was

worthy of some permanent and substantial memorial, and it was agreed that a jubilee fund should be raised, the first moiety of which should be devoted to the founding of a scholarship, making the honour annual, and permitting the most deserving boy in the school to enjoy an extra year without expense to his parents. It had been usual for some time to grant an extra year to a meritorious boy, by provision of the Conference, and it was now proposed to call this the "Conference Scholarship" and the newly-projected reward the "Jubilee Scholarship."

After the reading of the paper, Sir William Atherton addressed the meeting, and narrated the manner in which he had travelled to the Grove from Lynn, in Norfolk—first by an old-fashioned ship, such as might have been in the time of St. Paul, to Hull; next, upon the top of a coach to York, making, at the same time, his first visit to an Assize Court in passing, and which he did not enter again till 1840; and then to the Grove. He concluded a very interesting address by saying: "Speaking advisedly, he would repeat his conviction that a better education to train youths for any career could not be devised than was communicated within those walls." The meeting was afterwards addressed by the Rev. William Lord, who had been Mr. Farrar's predecessor in the office of governor; by the Revs. W. W. Stamp, Dr. Waddy, and F. A. West, who said that "a light cart had been his mode of travelling to the school, and, to make it more palatable, a fish cart."

After the meeting the company adjourned to a spacious tent which had been erected on the lawn, where a cold collation had been provided. Here the governor presided,

with the Attorney-General, Mr. J. Robinson Kay, Dr. Waddy, and the Rev. F. A. West on his right, and Mr. George Morley, the Rev. W. W. Stamp, and others on his left. After lunch the meeting was again addressed by Sir W. Atherton. The Jubilee report states that "after him spoke Mr. George Morley, with a high reputation of his own, and with the additional charm of his associations, he was listened to with eager interest. His very name called up thrilling memories of his kind old father, and his incomparable and never-to-be-forgotten mother. Dr. McNicoll, whose name is familiar in Methodism as 'household words,' followed in a strain which well sustained the credit of his stratum in the Grove history; and Mr. Henry H. Fowler, in an able and manly speech, won golden opinions from all. The Rev. Joseph Rayner Stephens and Mr. Hare, Mr. Pinder and Mr. Leppington, Mr. Ingle, Mr. Raby, Mr. Meek, and Mr. J. T. Slugg, some of them speaking with classical beauty, and others with a homeliness and heartiness not less delightful, added to the interest of the day." During the intervals of speaking small pieces of paper were passed up and down among the guests, which, when collected, were found to be promissory notes amounting to a thousand guineas. Sir W. Atherton led the way, and was followed by Mr. C. Bartholomew, of Doncaster, with a hundred guineas each. Mr. J. R. Kay and Mr. Isaac Holden, neither of them Grove boys or the sons of a minister, were equally liberal in their gifts. In all upwards of £1,200 was subscribed, including more than 230 names of subscribers, amongst whom were Mr. Tom Pinder and Mr. John Hope, of the Potteries, for £20 each, and Dr.

Sykes, of Doncaster, for ten guineas (all three being my old schoolfellows); and also the author, who presented a valuable microscope.

After an adjournment to the dining-hall for tea, the principal part of the guests wandered about the grounds enjoying the fineness of the evening. Some wandered to nooks where initials carved on stones or trees called up memories of old. There was one who stole away to the tower on the hill, known as the "Observatory." There, under the first flight of stairs, on a wooden partition, he found his name engraved, and with it the name of "T. Vasey." How his heart throbbed with emotion, whilst he looked at these two names thus united, as those of David and Jonathan! It was, at least, thirty-four years since they were cut together by the two boys in token of friendship. Unfortunately, Vasey was not present on this joyous occasion, and has since passed away to receive his reward; whilst the owner of the other name is spared. One has been taken and the other left, and now finds pleasure in an endeavour to gather together some remembrances of these old days which were spent at this hallowed spot.

The last act of the day was the supper of the boys, who were mustered in the tent on the lawn, and regaled with some of the fragments of the feast, flanked by a huge piece of cake. Heaps vanished rapidly before the appetite of lads little accustomed to luxuries of that order. The shades were now gathering, hands were pressed, farewells were uttered with faltering voice, a last look was given to the dear old home of boyhood, and the Grove Jubilee was over.

In addition to the money donations already mentioned, towards the formation of a library, other valuable donations were presented. The Wesleyan Book Committee in London made a large and liberal grant. Mr. W. H. Petty, of Harrogate, presented a handsome copy of the latest edition of the *Encyclopædia Britannica*. A most valuable donation of philosophical apparatus, costing nearly one hundred pounds, was also given by Mr. Isaac Holden.

Visit of the Rev. Dr. Clarke.

During the early part of my career at the Grove, Dr. Clarke paid a brief visit to the school. We were informed beforehand of his expected visit, and were of course put on our best behaviour. As the sons of Wesleyan ministers, we had learned to reverence him highly, as most of our parents did, for there is no doubt of the high esteem in which he was held by our fathers and mothers. We were consequently on the tip-toe of expectation to see so great a man. He came during the afternoon, when we were in school engaged in learning. He was not tall, somewhat thick-set, with a large head and short neck, and had some colour in his cheeks. But his appearance differed altogether from our ideal picture of him as the writer of a great commentary on the Bible. Instead of being dressed in ministerial black cloth, like our fathers, he wore coloured clothes, knee-breeches, and coloured stockings, the whole being of a dark tint. To our thinking he looked more like a farmer than a noted theologian and a Doctor of Laws. His visit was very brief, and after exchanging a few words

with the head master he departed, preceded by the governor, who had introduced him.

Fatal Accident.

A sad and fatal accident occurred in 1848. There were two brothers at that time at the Grove name Tindall, William H., now in our ministry, and a younger one. The two brothers were devotedly attached to each other, and were constantly seen walking together with their arms enfolding each other. Mr. J. Lawson Strachan, then a scholar, says: "One Saturday afternoon, whilst attending to my duties as shoe-monitor, I heard a heavy fall in the covered playground, which was flagged. On raising my head, I saw a boy named Tindall stretched on the ground, and ran to the assistance of one of the masters who had witnessed it. We found he had fallen on his head from the trapeze, and we carried him indoors. I was immediately despatched to Bradford for Dr. Beaumont, but to no purpose, for he died almost immediately after his fall. Six of us carried him to his grave. His death, being so awfully sudden, greatly affected the whole school."

Other Deaths.

Two other deaths occurred from 1863 to 1870. In January, 1864, immediately after the Christmas vacation, little George Smith, a new boy, was taken ill and died.

"We never knew," says Mr. Sugden, "what was the matter with him; but it was evidently something dangerously infectious, for we were not even taken to the

funeral. About three years after, a youth named Carr died of brain fever. We all went to his funeral, when a very serious impression was produced on us all. Both boys lie buried under a small stone obelisk near the chapel door."

The Rev. Dr. Moulton says: "The first and most painful incident in my Grove life was the death of four of my schoolfellows, Dernaley, Hornby, Ellidge, and Gregory, in my first year; three of brain fever, and one of typhus. I have no doubt that the small ill-ventilated dormitories of that time were responsible for this terrible mortality." Soon after this one of the new wings was built, affording more sleeping room.

It is only fair to state that during my six years at the Grove not a single death occurred, though one bedroom contained forty-eight cribs, all occupied.

A Somnambulist.

During Mr. Morley's governorship, one night everyone in the house had retired to rest excepting Mrs. Morley, who was sitting in the parlour, anxious to finish some work with which she was busy. Before going upstairs she went into the kitchen to see that all was right, when to her astonishment she saw a light in the pantry, the entrance to which was in the kitchen. On opening the door she found one of the boys in his nightshirt, comfortably helping himself to whatever good cheer he could find. On Mrs. Morley's entrance he was fairly caught, but his boyish cunning did not desert him. Mrs. M. said, "C., what are you doing here at this hour of the night, you naughty boy?" There

was no response. C. had suddenly become a somnambulist, and looked at the questioner with a vacant stare. "O," said Mrs. M., "you are asleep are you? It is a very dangerous thing for boys to light a secreted candle in their sleep, and steal down into the pantry at midnight. I had better awake you, lest you should acquire the dangerous habit of sleep-walking." She left the pantry, turning the door key behind her, and shortly returned armed with a birch-rod. C. found that his pretended somnambulism would not succeed. Appeals for forgiveness accompanied by numerous promises as to the future were poured forth; and C. was glad to escape to bed.

The Great Rebellion.

This event took place during the early part of Mr. Morley's governorship, and whilst he was absent from the Grove, attending the Liverpool Conference. Mr. Parker, the head master, had left the Grove during the vacation of 1832 rather unexpectedly, and no one being appointed to succeed him, Mr. James Brownell, who had succeeded Mr. John Farrar as second master, during Mr. Morley's absence naturally took the reins of government into his hands. His authority in the school or out of it was never questioned, but by some of the older boys he was perhaps more feared than loved. When it was necessary to censure, he could do so with biting sarcasm. It has been already mentioned that in the summer time the boys were occasionally taken down to the river Aire, and were permitted to bathe in the river, but never without the

consent of the governor, and the presence of two or three teachers. To bathe without permission was considered a grave misdemeanour. There being at the time neither governor nor head master in charge of the school, several of the senior boys stole away one noon to the river, without the knowledge of any of the masters. Before they returned the dinner bell was rung, and the rest of the scholars took their places under their respective numbers against the playground wall. It was at once discovered that many of the seniors were missing. "Where were they?" The truth came out that they were gone to bathe in the river. On their return they were informed that their disobedience would be followed by punishment in one form or another, but that probably it would be deferred until the governor's return. They resented the threat, not in the first instance by open defiance, but by a sullenness of look and manner. In a large school, the younger boys are easily influenced by the counsel and example of the elder ones. During the next two days the spirit of insubordination began to shew itself more openly. A few of the older boys stood aloof, but their influence was not sufficient to extinguish the spirit of disloyalty, which like a fire was fast spreading all around. Under the generalship of the bigger boys the rest were formed out of school hours into regimental order, were equipped with as many sticks as could be obtained, were marched out in line, and went at a running pace round the playground, singing a kind of Marseillaise song composed for the occasion, sometimes halting under Mr. Brownell's bedroom window. On the third day the rebellion reached its climax. After the boys'

dinner the junior master, who was by no means wanting in spirit or authority, was left in charge of the playground whilst the other masters went to dinner. The boys became defiant, ran out of bounds, and closed against the master the large wooden gates which led from one part of the playground to another. In a short time, one of the servants, pale with excitement, rushed into the room where the other masters were dining with Mrs. Morley, and, addressing her, exclaimed, "Oh, please, ma'am, do come immediately, the boys are setting on Mr. —." Mrs. Morley and the masters instantly left the room, and proceeded to what was known as the "Chapel yard." Two of the bigger boys had seized the master and could not be shaken off. One was the master's own brother. The other had struck him with a strong deal stick, having some sheet lead wrapped round its end. Fortunately a strong hat preserved his head from serious injury. The rest of the bystanders looked on, some with fear, others with malice. By-and-by the two boys desisted from further violence. The bell was rung for school, and Mr. Brownell led two or three of the ringleaders, who had not been guilty of actual violence, into the Grove, and pointing out the enormity of their conduct threatened to write to the governor and request his immediate return. He told them he would not attempt himself to inflict any punishment; their conduct had been so outrageous, and had led to such serious results, that its penalty must be left to the decision of the governor, and probably of the committee itself. The boys awoke to the gravity of their position, and order was again restored. When the committee met

in the following October the whole case was laid before it, and, after due consideration, its members came in a body into the school, when the chairman, the late Rev. Robert Wood, and other members suitably addressed the boys. The youth who had used the leaded stick was expelled that very afternoon, not being permitted to sleep again on the premises. It is said that he afterwards went to sea, and during a storm he was swept overboard by a wave and perished. Several others, including the junior master's brother, were admonished, and were put on trial for three months, with the assurance that if their conduct during that time was not in every way satisfactory they would also be expelled.

C H A P T E R X.

CONCLUSION.

MY task is almost completed. It remains to append a list of those who have passed through the school, with some account of their career. I have not been able to ascertain this in all cases. There are a great many concerning whom it has not been possible to obtain any information, notwithstanding that I have taken much trouble to obtain it. If the reader will carefully look over the list presented, he will be struck with the fact that so many old Grove boys have entered the ranks of the professions, and so few, comparatively, have become men of business. Divinity, law, and physic have absorbed a large proportion of them.

It will be found that, in all, 2,008 scholars have passed through the school, of which number, from the day of opening to the end of 1877, 1,770 boys were entered as scholars. Their names will be found in the first list, whilst the 238 juniors will be found in the second. Of these 1,770, so far as is known, about 120 became Wesleyan ministers, or about one in every fifteen. Of these, five attained the presidential chair—one of them twice. Not only so, but the ranks of Congregationalist ministers have been recruited occasionally by Grove

scholars, and in many instances the pulpits of the Established Church have received accessions of strength from the same source. One old scholar has attained to the dignity of a bishop. And not only have the churches of this country been thus enriched by Woodhouse Grove School, but it will be found that several old boys have become ministers of the Methodist Episcopal Church of America. It will also be noticed how many have become members of the legal profession in its two branches, some attaining a high rank, and two becoming members of the Government of the day. In India one or two old scholars have been appointed judges, and at home another has had the honour of being Sheriff of London. But, perhaps, the ranks of the medical profession have received a greater number of recruits from Woodhouse Grove than even the legal. Many of these have become eminent. One old scholar became physician to the Queen ; another has been a lecturer on anatomy at St. George's Hospital, London, and pathologist to the Royal Ophthalmic Hospital, and others have become equally eminent in the various towns in which they have resided. One, at least, has become a surgeon in the American army ; whilst another Grove boy has been appointed chief engineer in the United States navy. Many have become civil engineers at home, and a few, military engineers in India. The Indian Civil Service has attracted several, and one old scholar has been able to render most important services to the Indian Government in this capacity, which are narrated in connection with his name (W. F. Male) in the list of scholars. His younger brother, another Grove boy, became a brave, active, and devoted

chaplain to the forces during the Afghan War, and afterwards during part of the Egyptian War. He was able to render some "service to the state," and experienced many hairbreadth escapes, an account of which will be found under his name in the same list.

The cause of education has obtained the adherence of not a few in England, in India, and other parts of the world. Many are the eminent teachers which have sprung from Woodhouse Grove. I need hardly allude to the fact that the head of the Leys College, Cambridge, was a Grove boy; nor to the fact that the same gentleman was selected as a member of the Revision Committee of the New Testament. Other Grove boys have become eminent linguists; two brothers as specialists in Scandinavian, and another old boy becoming eminent in German literature. Woodhouse Grove has also sent forth a small army of journalists. Several of them have done, or are doing now, considerable service, some in England, others in America, others in India and elsewhere; whilst another old scholar, though not a journalist, wields a fine but powerful and unwearyed pen as our connexional editor, and is thereby rendering incalculable service to Christianity. The United States are further indebted to the Grove for one of the most brilliant scientists that country has ever possessed, a man of world-wide fame, Dr. Draper. I ought not to omit saying that the architect of the Birmingham Wesleyan College, and of the Princess Alice Orphanage, was a Grove scholar; whilst another Grove boy has attained to the rank of a "Chevalier of the Legion of Honour" in Paris.

The final scene at the Grove as a school for the sons of

Wesleyan ministers was witnessed on the 13th of June, 1883, when it broke up for the last time, and when there was a very large gathering of ladies and gentlemen. Many of them were the parents of the pupils, and many others were old Grove boys, as well as other friends of the school from the neighbourhood. It was a pleasant meeting, but to the old Grove boy the occasion mingled whatever pleasure he might experience in meeting old friends and school-fellows with a feeling of melancholy, at the thought that the Woodhouse Grove of the past was to be no more. There were present old men with grey hairs, and others possessing the freshness of youth, many of them in the ministry, and others engaged in professional or commercial pursuits. The late venerable John Farrar, who entered the school during the first year of its existence, was one of the party assembled. In the middle of the day a good game of cricket was played between a team of old Grove boys and another of old Kingswood boys, which was won by the Grovians. In the afternoon a numerous group of old Grove boys, with Mr. Farrar in the centre, having the youngest boy in the school at the time at his feet, were photographed by Mr. Sachs, of Bradford, who also, on the same occasion, photographed the front of the premises, a copy of the photograph appearing as a frontispiece to the volume.

After tea the company assembled in the schoolroom, when prizes where distributed and suitable speeches were made. Afterwards most of the company took their departure, but about twenty or thirty old pupils, including both old and young, remained till rather a late hour and had supper

together. It seemed as though they could not tear themselves from the dear old spot. At last, after supper, we all stood round the room, and joining hands, crossed, sang "Auld Lang Syne," in a way and with feelings seldom equalled.

A few days afterwards I received by post a very large memorial card, with a very deep black border, embodying no doubt the sentiments of many. The following is a copy of it :—

IN LOVING MEMORY OF
WOODHOUSE GROVE SCHOOL,
BORN JANUARY 8TH, 1812;
DIED JUNE 13TH, 1883,
A MARTYR TO FINANCIAL EXPEDIENCY ;
LEAVING BEHIND A RICH LEGACY OF PRECIOUS
MEMORIES AND SOLID LEARNING TO MORE
THAN TWO THOUSAND CHILDREN.

“HÆREDITAS NOSTRA VERSA EST AD ALIENOS, DOMUS NOSTRA AD
EXTRANEOS ; PUPILLI FACTI SUMUS ABSQUE MATRE.”

Lam. v. 2.

It is some relief to the saddened feelings which possess one's mind to know that the Grove has not been sold, but is still the property of the Wesleyan Connexion; and though it is no longer a school for ministers' sons entirely, it is still devoted to educational purposes. It has been leased to a Limited Liability Company, and was re-opened as a boy's school in September, 1883. On foundation day, once more, a large gathering was assembled, myself being honoured with an invitation, which was accepted. It was pleasing to find that Mr. Arthur Vinter, M.A., the principal,

was a Christian and a gentleman as well as a scholar. The old schoolroom of a former day was fitted up and made into laboratories for the pupils. It is impossible to withdraw one's sympathies from the old place and not to wish it success. The site is unequalled and the surroundings render the place eminently fitted for its intended purpose; and it is pleasing to know that it is becoming filled with scholars, having in December, 1884, 155 pupils of whom 25 were day scholars and 20 were the sons of Wesleyan ministers.

With this account of the close of the old school and the opening of the new one I must end my story. Its narration has been accompanied with much delight. It is perhaps difficult to determine whether the pleasures of hope or those of memory are the keener. Of this we may be certain, the latter are more solidly based, being created by the recollection of real experiences. It cannot be otherwise than a source of joy in the decline of life thus to possess happy memories of the past, as well as bright hopes for the future. Englishmen, with some exceptions, ever look back to their school days with pride and pleasure. The general character of English public school life justifies this fond regret. In these memorials I wish to pay my tribute, as a true Englishman and as a true Grove lad, to the training, the teachers, and the school companions of my old *alma mater*, WOODHOUSE GROVE.

ALPHABETICAL LIST OF SCHOLARS WHO HAVE PASSED THROUGH THE SCHOOL.

The first part contains the names of 1,770 boys, with some account of the future history of about 800 of them, and short biographical sketches of more than forty. The second part contains the names of 238 junior boys who entered the school after 1877, making a total of 2,008 names. The figures preceding each name indicate the year of entry into the school.

ABBREVIATIONS.

C.Sc.—Conference Scholarship.
J.Sc.—Jubilee Scholarship.
M.Sc.—Morley Scholarships.

B.M.—Bedford Medal.
L.M.—Lane Medal.
M.M.—Meek Medal.

1868.—ABBOTT, F. E.
1845.—ABRAHAM, J. A.
1841.—ABRAHAM, WILLIAM.
1873.—ADAMS, JOHN F.
1871.—ADDISON, GEORGE.
1856.—AKRILL, JAMES.
1857.—AKRILL, WILLIAM E. Died in 1860.
1877.—ALLEN, C. H.
1846.—ALLEN, EDWARD.
1848.—ALLEN, EDWIN.
1876.—ALLEN, E. J.
1854.—ALLEN, E. T.
1836.—ALLEN, GEORGE. Wesleyan ministry, 1850.
1875.—ALLEN, H. N.
1867.—ALLEN, JAMES S.
1873.—ALLEN, JOHN S.
1875.—ALLEN, W. G.
1861.—ALTON, GEORGE A.
1830.—ANDERSON, CHARLES. Died in India, 1844.
1812.—ANDERSON, J. B.
1827.—ANDERSON, JOHN. Wesleyan ministry, 1836; supernumerary at Lytham.
1831.—ANDERSON, JOHN SCOTT. Died at Sheffield, 1857.

1874.—ANDREWS, A. E.
 1872.—ANDREWS, C. W.
 1870.—ANDREWS, F. N.
 1875.—ANDREWS, F. W.
 1832.—ANWYL, ED. Died at Carnarvon, aged seventeen.
 1836.—ANWYL, JOHN OWEN, chemist. Died 1878.
 1827.—APPLETON, W., clergyman of English Church, near Oxford.
 1839.—ARCHBOLL.
 1833.—ARCHBOLL, JOHN P.
 1839.—ARMSON, J.
 1875.—ARMSTRONG, S. J.
 1841.—ARNOTT, M., hosier, Rotherham.
 1829.—ARNOTT, W.
 1831.—ASH, JOHN, M.D., British Columbia.
 1833.—ASLIN, JAMES H., East India Co. Service. Died in 1861.
 1829.—ASLIN, JOHN, wholesale druggist, Sunderland.
 1835.—ASLIN, RICHARD, chemist, Chorley. Died in 1875.
 1825.—ASLIN, ROBERT, general dealer, Ripon.
 1835.—ASLIN, WILLIAM, chemist, Sunderland.

1815.—ATHERTON, WILLIAM. Sir William Atherton was one of the earlier race of boys at Woodhouse Grove School. He was the son of the Rev. William Atherton, who commenced his ministry in 1797, and died in 1850, having been President of the Conference at Bristol in 1846. After leaving the school the son continued his studies under the Rev. Jonathan Crowther, having for a fellow-pupil John Robinson Kay, who became in later life ~~a Director~~ of the Lancashire and Yorkshire Railway Co. Atherton adopted the law as his profession, and, after going through the usual routine of a legal education, he practised as a special pleader from 1832 to 1839. In 1833 he published a valuable work on some of the technicalities of the profession connected with "General Actions." He was called to the bar in November, 1839, and went the Northern Circuit, and in 1852 became Queen's Counsel and a Bencher. The same year he was returned in the Whig interest as M.P. for the City of Durham, and in 1855 he became Counsel to the Admiralty and Judge-Advocate of the Fleet. In 1860 he succeeded Sir H. S. Keating, who was appointed one of the Judges of the Common Pleas, as Solicitor-General, when he was knighted, and was re-elected M.P. without opposition. From

a Director

July, 1861, to October, 1863, he held the higher office of Attorney-General, succeeding Sir Richard Bethel, who afterwards became Lord Chancellor. He was offered a Judgeship as one of the Barons of the Exchequer, which he refused, when it was conferred on Serjeant Pigott. Being Attorney-General during the year of the Exhibition in London, during which an extraordinary number of patents were taken out, it is supposed that the income he derived from his office was larger than any of the former holders of the office ever received. He was a sound lawyer, and a fair and zealous though not an impassioned advocate. Had he retained his health he would have become an excellent judge and an ornament to the bench, for, besides a thorough knowledge of the law, he possessed a calm temper and a dignified bearing. Sustaining the office of legal adviser to the Government during the early part of the civil war in America, many questions of international law arose to which he was hardly equal, and he was severely criticised in the House of Commons. The excessive worry which he underwent in connection with questions involved in such cases as the boarding of the *Trent* impaired his constitution, so that he was obliged to resign his important office at the end of September, 1863, and he died on the 26th of January, 1864, in the fifty-eighth year of his age, at Westbourne Terrace, Hyde Park. It was publicly stated of him that when amongst his constituents and the pitmen of the North, he was always pleased to tell those who listened to him that he was the son of a Wesleyan minister. He married a daughter of Mr. Thos. Hall, once the chief magistrate of Bow Street. It is related that Mr. Martindale, when governor, once uttered the following singular prophecy concerning Atherton when a boy at school. Mr. Martindale was once marching backwards and forwards in the playground, as was frequently his practice, with the fingers of each hand hid in a capacious waistcoat pocket, when he passed Atherton and John Bartholomew, who were in conversation. He stopped, and, addressing the latter, said, "Atherton will some day be driving in his carriage as Counsellor Atherton, and will pass thee, Bartholomew, as thou art mending the road." It is remarkable that the one became a civil engineer, whilst the other became a counsellor.

1866.—ATKINSON, J. M.

1812.—ATMORE, W. An only son of Charles Atmore. Became a minister of the Methodist Episcopal Church of America.

1853.—AUBREY, A. H.
 1865.—AUBREY, FRED.
 1833.—BACON, BOOTH.
 1836.—BACON, JOHN, hosier, Manchester.
 1833.—BACON, SAMUEL.
 1860.—BADGER, HENRY W.
 1866.—BADGER, J. M.
 1868.—BADGER, W. A.
 1846.—BADNY, A.
 1846.—BADNY, O. P.
 1870.—BAILEY, D. H.
 1875.—BAINE, L. A.
 1866.—BAKER, JOHN W.
 1868.—BALL, CLEMENT L., *M.Sc.* Commercial traveller, Cambridge.
 1874.—BALL, HAROLD STEAD, at Chubb's, London.
 1861.—BALL, J. LANCASTER, architect of the Wesleyan College, Birmingham, and of Princess Alice Orphanage, &c.
 1863.—BALL, WILLIAM E. B., *M.Sc.*, LL.D. (London). Barrister-at-law, London.
 1830.—BALL, WILLIAM.
 1845.—BALLINGHALL, J. J.
 1864.—BAMBRIDGE, ARTHUR J.
 1862.—BAMBRIDGE, EDWARD A.
 1871.—BAMBRIDGE, J. T.
 1857.—BAMBRIDGE, THOMAS MAY.
 1855.—BAMBRIDGE, W. W.
 1875.—BAMFORD, J. H., B.A. (London), first division. Assistant master, Blackheath.
 1848.—BANKS, E.
 1845.—BANKS, GEORGE.
 1854.—BANKS, HENRY GEORGE. Died at Northampton, 1865.
 1871.—BANKS, JOSEPH E.
 1841.—BANKS, SAMUEL.
 1862.—BANKS, WILLIAM ORTON, chemist, London.
 1847.—BANNING, J. E.
 1877.—BARBER, C. W.
 1851.—BARBER, FRED. Wesleyan ministry, 1860.

1812.—BARBER, JOHN.
1812.—BARBER, S.
1853.—BARBER, THEODORE.
1859.—BARKER, F. BURTON. Died at Hawes, 1868.
1835.—BARKER, G. W.
1872.—BARKLEY, A. W.
1870.—BARLEY, D. H., M.B. (Durham), M.R.C.S., Birmingham.
1831.—BARLOW, GEORGE.
1826.—BARLOW, W. H.
1859.—BARNLEY, GEORGE E.
1863.—BARNLEY, W. J.
1842.—BARR, DANIEL.
1843.—BARR, DAVID.
1849.—BARR, HENRY.
1838.—BARR, JOHN. Died in 1839.
1837.—BARR, THOMAS. Wesleyan ministry, 1869.
1843.—BARR, WILLIAM, draper, Pontefract. Died in 1876, aged forty-three.
1876.—BARRATT, ERNEST, LL.B. 1885. Solicitor, Camborne.
1875.—BARRATT, ROBERT M. Matriculated at London University,
1880. Silk warehouse, Leek.
1851.—BARRETT, HOWARD, M.R.C.S. (London).
1845.—BARRETT, ROBERT N. Wesleyan ministry, 1859.
1840.—BARRITT, E. T. Dead.
1834.—BARRITT, J. W., shoe merchant, Oldham.
1851.—BARROWCLOUGH, J. A., B.D. (Dublin). Wesleyan ministry,
1864.
1842.—BARROWCLOUGH, WILLIAM. Wesleyan ministry. Died in 1856, at Sierra Leone.
1815.—BARTHOLOMEW, CHARLES, civil engineer, Doncaster. Author of a Life of Christ, 1854.
1812.—BARTHOLOMEW, JAMES. Wesleyan ministry, 1829. Died in 1854.
1812.—BARTHOLOMEW, JOHN, chief engineer of Dearne and Dove Canal Co.
1846.—BARTON, H. S. Wesleyan ministry, 1860.
1846.—BARTON, W. J., broker, Melbourne, Australia.
1846.—BATCHELOR, PERCIVAL.

1856.—BATCHELOR, ROBERT.

1867.—BATE, EDGAR J. F. Died at sea, 1874.

1879.—BATE, FRED. JOSEPH, Southlands, Battersea.

1867.—BATE, GEORGE H., chemist. Died in 1883.

1871.—BATE, JOSEPH, grocer, Newcastle, Staffordshire.

1875.—BATE, J. H.

1866.—BATE, JOHN P., *M.Sc.*, M.A. (London), B.A. (Cambridge), Scholar of Lincoln's Inn. Master at Leys.

1857.—BEARD, JAMES.

1858.—BEARD, JOSEPH, chemist. Dead.

1854.—BEARD, WILLIAM.

1812.—BEAUMONT, JAMES F., brother to Dr. Beaumont. Draper, Derby. Died at Liverpool.

1848.—BEAUMONT, JOHN.

1812.—BEAUMONT, SAMUEL. Became a singular character. Dead.

1844.—BECKWITH.

1857.—BEDFORD, F. S., agent, Manchester.

1826.—BEECH, ROBERT.

1875.—BEESON, JCHN. Died in 1875.

1838.—BELL, ALEXANDER, clergyman of the Church of England.

1864.—BELL, FRED. R. Wesleyan ministry, 1878.

1874.—BELL, HERBERT ED., draper, Bath.

1872.—BELL, J. H.

1850.—BELL, JOHN HENRY, chemist, Upper Norwood, London.

1831.—BELL, THOMAS.

1874.—BELL, W. W., clerk, Bath.

1828.—BENTHAM, ROBERT. A medical man in partnership with Mr. Luke Farrar, London.

1827.—BENTHAM, THOMAS.

1875.—BERRY, S. R.

1875.—BESTALL, A. H.

1815.—BESWICK, ARCH., Prince Edward's Isle.

1820.—BESWICK, CHARLES.

1875.—BINGANT, T. K., timber merchant, Preston.

1850.—BINNING, E.

1859.—BINNING, FRED.

1834.—BINNING, J. D.

1859.—BIRD, ARTHUR ED., editor *Sidney Record*, New York.

1821.—BIRD, JOHN.
1848.—BIRD, THEOPHILUS, soda water manufacturer, Jeffersonville, United States.
1823.—BIRD, WILLIAM.
1871.—BISHOP, M. W. GALLIENNE. Died in 1880.
1871.—BISHOP, WILLIAM WEBLEY. Died in 1879.
1853.—BISELL, EBENEZER.
1820.—BLACKETT, W. R.
1876.—BLANCH, GEORGE E.
1867.—BLANCHFLOWER, GEORGE W., *M.Sc.*, B.A. (London).
Teacher, Australia.
1812.—BOGIE, ROBERT.
1812.—BOGIE, THOMAS.
1843.—BOLAM, J. W.
1852.—BOLAM, THOMAS.
1839.—BOLAM, WILLIAM.
1866.—BOND, GEORGE A. Wesleyan ministry, Canada.
1859.—BOND, JOHN.
1861.—BOND, ROBERT ARCH.
1861.—BOND, WILLIAM ED., proprietor of school, Bowness.
1859.—BOOTH, ALFRED E., *M.Sc.*, *L.M.*
1855.—BOOTH, F. O., Star Office, London. Dead.
1856.—BOOTH, JAMES.
1856.—BOOTH, JOHN.
1858.—BOOTH, JOHN E., clerk, Monarch Building Society.
1843.—BOOTH, WILLIAM. "A very excellent boy." Dead.
1857.—BOOTH, WILLIAM HENRY. Wesleyan ministry, 1871.
1827.—BOWERS, HENRY.
1872.—BOYNES, NICHOLAS HOLMAN, B.A., LL.B. (London).
Born August 10th, 1862. Entered Woodhouse Grove School in August, 1872, and remained three years. In 1875 he went to New Kingswood School, the Conference of that year having resolved that thenceforth the younger boys only should be trained at the Grove. In June, 1879, he matriculated in honours in the London University, and on leaving Kingswood in the same month he obtained the "Taunton Scholarship" and the "Simpson Prize." In July, 1880, he passed the intermediate, and in November, 1881, the final examination for his B.A. degree; and in January, 1884, he passed the intermediate, and

in January, 1885, the final examination for his LL.B. degree in the London University.

- 1871.—BRACKENBURY, ALBERT B., commercial, London.
- 1873.—BRACKENBURY, ARTHUR C. E., medical student, London.
- 1876.—BRACKENBURY, H. B., medical student, London.
- 1867.—BRACKENBURY, THOMAS, clergyman of English Church, Northwood, Hanley, Staffordshire.
- 1854.—BRAILEY, W. A., M.R.C.S., M.D., B.A. (London), M.A. (Cambridge). Lecturer on anatomy, St. George's Hospital. Pathologist to the Royal London Ophthalmic Hospital.
- 1859.—BRAILSFORD, ALFRED W.
- 1860.—BRAILSFORD, F. C.
- 1848.—BRAILSFORD, T. S., agent, Bradford.
- 1814.—BRAITHWAITE, ARCH.
- 1812.—BRAITHWAITE, THOMAS.
- 1830.—BRAMWELL, WILLIAM.
- 1874.—BRASH, FRANK W.
- 1848.—BREEDON, A. H.
- 1877.—BREWINS, W. H.
- 1852.—BRICE, CHARLES W., merchants' service, Japan. Drowned 1870.
- 1838.—BRIDDON, WILLIAM.
- 1832.—BRIDGEMAN, THOMAS.
- 1812.—BRIDGENELL, WILLIAM. Wesleyan ministry, 1822. Died in 1858.
- 1812.—BRIDGNELL, JAMES.
- 1814.—BRIDGNELL, JOSEPH, draper, Newark.
- 1816.—BRIDGNELL, JOSEPH.
- 1874.—BRIGHOUSE, A. D., B.A. (London).
- 1874.—BRIGHOUSE, C. D., chemist, Sheffield.
- 1875.—BROADBENT, A. S.
- 1835.—BROADBENT, GEORGE LEWIS, M.D., Bamburgh.
- 1846.—BROADBENT, J. H., B.A. Wesleyan ministry, 1860.
- 1836.—BROADBENT, JOHN F., chemist. Dead.
- 1848.—BROADBENT, JOSEPH. Wesleyan ministry, 1865. Was chaplain to the forces in India. Died and was buried at Lucknow, amidst universal regret, in 1872.
- 1829.—BROADBENT, S. W., M.R.C.S., Walton-le-Dale.

1845.—BROCKLEHURST, WILLIAM.

1850.—BROCKSOP, W. HARRIS, large chemical manufacturer.
Madeley, Salop.

1850.—BROOK, HENRY.

1842.—BROOKE, ED.

1837.—BROOKE, JAMES.

1832.—BROOKE, THOMAS.

1852.—BROOKES, WILLIAM JOHN, Vicar of St. John's, Cragg Vale, Mytholmroyd.

1816.—BROOKHOUSE, JOHN.

1841.—BROWN, CARDEW. Died May 11th, 1847.

1876.—BROWN, H. B., teacher, Kingswood School.

1862.—BROWN, SAMUEL.

1843.—BROWN, THOMAS ROGER. Drowned at Lincoln in 1858.

1819.—BROWN, WILLIAM. Went abroad.

1835.—BROWN, W.

1876.—BROWNE, A. T., printer, Chesterfield.

1834.—BROWNE, B. Wesleyan ministry, 1850.

1831.—BROWNE, JOSEPH.

1836.—BROWNE, SAMUEL S. L. Died happy in God in 1838.

1813.—BROWNELL, JAMES, the son of a missionary, was born in the island of Tortola in 1804. He entered Woodhouse Grove as a scholar during the second year of its existence. Whilst there he was converted, and gave his heart to God. At the expiration of his pupilage he remained as a teacher until 1835, during the last four years of which he was reckoned as a probationer for the ministry. When Mr. Farrar left the school, Mr. Brownell succeeded him as second master. He married the eldest daughter of the Rev. Miles Martindale, a former governor, during the early part of Mr. Brownell's tutorship. Towards the end of his life he often expressed a wish that if it pleased God he might "cease at once to work and live," a desire which was granted. He retired to rest one night, and about four o'clock the next morning his heart ceased to beat. He died in 1868, in the sixty-fifth year of his age and the thirty-eighth of his ministry.

1813.—BROWNELL, JOHN B. Wesleyan ministry, 1826. Died in 1863.

1841.—BROWNELL, JOHN.

1813.—BROWNELL, THOMAS. In 1867 in Van Diemen's Land.

1815.—BROWNELL, WILLIAM, Sheffield merchant in America, 1840.

Died at Doncaster in 1861.

1875.—BRUMWELL, CHARLES WESLEY, chemist, Lincoln.

1857.—BRUMWELL, ED. Died in 1861.

1875.—BRUMWELL, FR. HERBERT, ironmonger, Lincoln.

1860.—BRUMWELL, FR. W.

1858.—BRUMWELL, HENRY THACKRAY. Wesleyan ministry,
1871.

1851.—BRUMWELL, JOHN COULSON. Died at thirty years of age.

1852.—BRUMWELL, JOSEPH COWNLEY. Went to sea for health ;
ship never heard of since.

1860.—BRUMWELL, THOMAS WALKER, cashier, Lincoln.

1876.—BRUNYATE, J. TOMBLESON, Christ Church College, Oxford.

1829.—BRYANT, JOSEPH, Birmingham.

1832.—BRYANT, JOSHUA, draper, Alford.

1828.—BRYANT, ROBERT, chemist, Manchester.

1834.—BRYANT, THOMAS.

1812.—BUCKLEY, HENRY. A well-trained boy. Wholesale druggist.
Warehouse, London.

1812.—BUCKLEY, JAMES.

1867.—BUDDEN, FRED., chemist, Liverpool.

1859.—BUDDEN, WILLIAM, chemist, Liverpool.

1829.—BUMSTEAD, JAMES, Manchester.

1834.—BUMSTEAD, T.

1836.—BUMSTEAD, THOMAS.

1813.—BUNTING, WILLIAM MACLARDIE, the eldest son of the late Dr. Bunting, was born in 1806. He entered Woodhouse Grove in the second year of its establishment, but did not remain there more than twelve months, when he was removed to Kingswood, and afterwards to St. Saviour's School, Southwark. When a boy he had a delicate constitution, but manifested a manly disposition, and it is said that he owed as much to his mother as to his father, if not more. The son entered the ministry as a probationer when little more than eighteen years of age. When arrived at maturity he became very unlike his father in two respects. He was the opposite of him in build, the father being corpulent and the son thin and spare; and the latter had neither the zest nor the capacity for public business, which the father possessed in an eminent degree. Both were remarkable men

notwithstanding. The son "had* an elegant manner, a pleasing voice, a refined taste, a genial and sympathetic temper, and a delicate play of imagination, which combined to render him a most able and attractive preacher, so that had his powers of compression and abridgment been more frequently and freely exercised, he would have been one of the most effective also." The Rev. Thomas Jackson, in his autobiography, says more plainly what is here only delicately hinted at, viz., that "on the subject of preaching he entertained an opinion which the whole of his hearers did not always agree with. He thought that when a minister in the pulpit feels himself at liberty to pursue an important subject, he should not be limited in respect of time, but may prolong the service to any extent he may deem requisite. Acting occasionally in accordance with this impression, he gratified a discerning few, whose time was at their own disposal, and who had a taste for theological discussion, but provoked the complaints of those whose tastes were different, or whose engagements were urgent. When his sermons were of ordinary length, they were greatly admired, particularly by intelligent and godly people, for they were full of instruction, replete with devout feeling and fine specimens of sacred eloquence." It was my happiness to attend his ministry at Oldham Street Chapel for three years, from 1838 to 1841, during which time I remember his preaching one Sunday morning from Hebrews xiii. 11, 12, 13, the subject being Christ suffering without the gate. He had a remarkably good time, and there was to be a lovefeast in the afternoon. When twelve o'clock arrived he was still preaching, and several persons went out. He stopped, and, looking at his congregation very seriously, told them that, notwithstanding what he had seen, he should not shorten his sermon on account of any "merely prudential means of grace;" that preaching, being a divine institution, was in point of importance before any such prudential means. It was rarely that he did not expound one or both the lessons which he read, such expositions being deeply interesting and full of instruction, there being few of his hearers who did not profit by the light which he thus threw upon the scriptures. Mr. Bunting was a poet as well as theologian of no mean capacity. Many are the poems which graced the pages of the "Wesleyan Magazine" during his lifetime, having his

* Minutes of Conference, 1867.

well-known signature of "Alec" at the foot. The present hymn-book is also enriched by nine hymns of his composition, amongst which are found one or two penitential hymns of exquisite tenderness and deep devotional feeling.

1877.—BURDON, VINCENT. With a firm of shipping merchants, Bradford.

1874.—BURGESS, J. L.

1851.—BURROWS, W. H.

1875.—BURTON, A. H.

1870.—BURTON, HERBERT.

1873.—BUTCHER, G. S.

1871.—BUTCHER, W. F. Died in 1877.

1871.—BUTTERS, J. E.

1864.—BUTTERS, J. H.

1867.—BUTTERS, URIAH.

1861.—BUTTERS, WILLIAM BRITTON. Wesleyan ministry, 1873.

1860.—BUTTON, GEORGE A.

1859.—BUTTON, HENRY.

1861.—BUTTON, JOSEPH N.

1858.—BUTTON, R. N.

1858.—BUTTON, W. D.

1851.—CADMAN, W. G., printer, London.

1840.—CALLOWAY, J. H.

1849.—CALVERT, PH. F.

1875.—CANNELL, J. H.

1874.—CANNELL, R. H.

1871.—CANNELL, T. B.

1868.—CANNELL, WILLIAM M., *J.Sc.*, B.A. (London). Wesleyan ministry, 1882. Theological and educational department, Cape Coast Castle.

1851.—CARGILL, DAVID.

1865.—CARR, BERNARD E. Died at school, 1867.

1864.—CARR, C. A.

1861.—CARR, G. A.

1851.—CARR, HENRY.

1861.—CARR, J. W.

1868.—CARR, ROBERT F.

1851.—CARR, THOMAS H.

1857.—CARTER, ARTHUR J.
1875.—CASS, ARTHUR MORGAN, undergraduate, London University. Medical student, Owens College.
1868.—CASS, VALENTINE, Civil Service, Inland Revenue.
1839.—CASSON, WESLEY. Wesleyan ministry, Canada.
1864.—CASTLE, ADAM C.
1875.—CASTLE, F. A.
1840.—CATTERICK.
1836.—CATTERICK, W. B.
1871.—CATTLE, A. N. Died in July, 1878.
1865.—CATTLE, C. H., *M.Sc.*, M.D., M.R.C.S., Nottingham.
1868.—CATTLE, EUSTACE W., *M.Sc.* Solicitor. Died in 1882.
1876.—CATTLE, FREDERICK, Wesley College Scholarship, 1883.
1850.—CATTON, ALFRED.
1855.—CATTON, HENRY W. Wesleyan ministry, 1869.
1848.—CATTON, JAMES.
1841.—CATTON, THOMAS.
1871.—CAVE, FAWCETT.
1869.—CHAMBERS, GEORGE P., engineer, Liverpool.
1875.—CHAMBERS, J. A.
1857.—CHAMBERS, R. E., draper, Abergale, North Wales.
1861.—CHAMBERS, W. A.
1860.—CHAMBERS, W. E., surveyor, Corporation of Liverpool.
Died in 1883.
1828.—CHAPMAN, BENJAMIN. Wesleyan ministry in connection with Australian Conference.
1823.—CHAPMAN, JOHN G., captain of merchant vessel.
1823.—CHAPMAN, JOSEPH. Wesleyan ministry, 1845; supernumerary, Blackheath.
1844.—CHEESEBOROUGH, H., M.D., Blackburn. Dead.
1844.—CHEESEBOROUGH, H. A., commercial traveller. Dead.
1848.—CHEETHAM, E.
1861.—CHETTLE, D. W., manager of bank, Bradford.
1868.—CHETTLE, GEORGE B., *M.M.*, *B.M.*, *L.M.*, *C.Sc.* Died in June, 1884.
1859.—CHETTLE, HENRY, *C.Sc.*, M.A. (Oxford). Head master, Stationers' School, London.
1868.—CHETTLE, SAMUEL R., *M.Sc.* Bank cashier, Bradford.

1829.—CHETTLE, THOMAS, America. Dead.
1863.—CHURCHILL, R. E. H.
1867.—CLARK, THOMAS POULTON. Went to sea.
1846.—CLAY, C. F. Died in 1850.
1877.—CLEAVER, F. E., clerk, Bank of Liverpool.
1831.—CLEGG, WALTER. Mayor of Boston in 1872.
1822.—CLEGG, WILLIAM. Wesleyan ministry, 1840. Died in
1853.
1860.—CLEGG, W. J.
1865.—CLEMINSON, J. H., *J.Sc.* Wesleyan ministry, 1879.
1866.—CLOUGH, B. D.
1836.—CLOUGH, JOHN.
1834.—CLOUGH, W. B.
1861.—CLULOW, C. A., *C.Sc.* Solicitor.
1857.—COATES, CHARLES JAMES, ship broker, London.
1863.—COATES, ED. DRUMMOND, L.A.M. Professor of music.
1855.—COATES, WALTER S., F.R.G.S. Government surveyor,
London.
1876.—COCKHILL, T. T., B.A. (London). Teacher, High School,
Leeds.
1875.—COCKHILL, WILLIAM BARON, B.A. (London). Medical
student, Middlesex Hospital.
1844.—COCKING, S.
1847.—COCKING, THOMAS S., chemist, Sittingbourne.
1845.—COLLIER, JOHN A.
1844.—COLLIER, TITUS C.
1877.—COLWELL, J. W.
1851.—CONNELL, JOHN.
1859.—CONNELL, JOHN A.
1840.—COOKE, EMILE. Well-known pastor in France. Dead.
1861.—COOKE, J. F.
1839.—COOKE, PAUL. Brother of Emile Cooke, Paris.
1859.—COOKE, ROBERT.
1854.—COOKE, WILLIAM N.
1812.—COOPER, EBENEZER.
1812.—COOPER, THEO.
1812.—COOPER, THOMAS.
1876.—COPE, C. B.

1826.—COULTAS, HARLAND, America. Lecturer and author.
1833.—COULTAS, JOSEPH.
1817.—COULTAS, JOHN, printer, York.
1817.—COULTAS, WILLIAM, chemist. Died at Retford.
1877.—CRAVEN, A. H.
1874.—CRAVEN, H. E.
1876.—CRAWSHAW, A.
1875.—CRAWSHAW, J. E.
1856.—CROFT, CHARLES.
1847.—CROFT, D. G.
1856.—CROFT, THOMAS, America.
1854.—CROFT, WILLIAM, America.
1873.—CROFTS, E. W.
1828.—CROMPTON, JONATHAN.
1833.—CROMPTON, SAMUEL.
1853.—CROOKES, JOSEPH.
1849.—CROOKES, WILLIAM.
1863.—CROSBY, CHARLES S., *M.Sc.*, M.A. (Cambridge).
1865.—CROSBY, S. E., B.A. (London). Wesleyan Missionary.
1812.—CROWTHER, JONATHAN, journalist. Reporting agent for
the *Times* at Birmingham, where he died.
1821.—CROWTHER, JOSHUA, merchant, Manchester. Retired to
Buxton.
1874.—CRUMP, R. S., Exhibitioner at Queen's College, Oxford.
1874.—CRUMP, T. G., first class in science, Emmanuel College,
Cambridge.
1847.—CULLINGFORD, C., West Indies.
1851.—CULLINGFORD, JAMES.
1866.—CURNOCK, G. DENNIS, M.R.C.S. (London).
1849.—CURNOCK, NEHEMIAH. Wesleyan ministry, 1860.
1869.—CURNOCK, WESLEY, B.A. Medical student, Gilmorton,
Leicester.
1877.—DANKS, A. E., clerk, stock broker, Edinburgh.
1875.—DANKS, W. E.
1870.—DAVIDSON, ALEXANDER J., *C.Sc.*, B.A. (London).
1843.—DAVIES, C. M.
1845.—DAVIES, E.
1826.—DAVIES, G. M.

1829.—DAVIES, HENRY.
1842.—DAVIES, HENRY.
1875.—DAVIES, J. L.
1876.—DAVIES, P. G.
1839.—DAVIES, W. S. Wesleyan missionary, South Africa.
1861.—DAVISON, HERBERT A., *M.Sc.*
1877.—DAVY, AUSTIN.
1839.—DAWES, G., property agent, Barnsley.
1826.—DAWES, R. E.
1868.—DAWSON, ATHOLL S.
1871.—DAWSON, BYWELL.
1860.—DAWSON, CANTLEY.
1858.—DAWSON, E. B. Died in 1859.
1859.—DAWSON, NATHANIEL H., *M.Sc.*
1852.—DAWSON, R. W.
1849.—DAWSON, W. P.
1836.—DAY, M. R.
1817.—DEAKINS, JOHN.
1864.—DEAN, A. E.
1843.—DEARNLEY, W. T. Dead.
1877.—DE JERSEY, H. S.
1858.—DENHAM, J. W. Wesleyan ministry, 1874.
1870.—DENNIS, C. H.
1863.—DENT, H. J. J. Died in 1873.
1819.—DERRY, FRANCIS. Died at Todmorden, 1831.
1871.—DERRY, J. KINGSTON, clerk in Liverpool.
1825.—DERRY, JOHN KINGSTON. Died at Grimsby, 1834.
1873.—DERRY, THOMAS DE GRUCHY, analytical chemist, Brighton.
1830.—DERRY, THOMAS. Wesleyan ministry, 1848.
1872.—DERRY, W. THOMPSON, student at Didsbury College.
1875.—DICKENSON, ED. ROWE, clerk, wholesale wheat firm, Dublin.
1866.—DICKENSON, GEORGE ED., cornmiller, Dublin.
1855.—DICKIN, ED. Dead.
1851.—DICKIN, HENRY, accountant, Bradford.
1841.—DICKIN, THOMAS, *C.Sc.* Wesleyan ministry, 1859.
1848.—DICKIN, W. G. Wesleyan ministry, 1864.

1866.—DILKS, ARTHUR, *J.Sc.*, B.A. (London). Master at New College, Eastbourne.

1864.—DILKS, CHRISTOPHER, warehouseman, London.

1861.—DILKS, H. L., buyer, Westhead & Co., Manchester.

1875.—DIXON, A. CARDEW, scholar at Trinity College, Cambridge.

1849.—DIXON, C. W.

1870.—DIXON, F. S.

1863.—DIXON, H. B.

1875.—DIXON, J. A., chemist, Nottingham.

1822.—DIXON, John.

1863.—DIXON, JOHN S.

1828.—DIXON, R.

1875.—DOHERTY, A. H. D.

1812.—DONCASTER, ANDREW H. Wesleyan ministry, 1824. Died 1828.

1812.—DONCASTER, GEORGE, the popular sweet singer of the school. Insurance Society. Lives in London.

1816.—DONCASTER, JAMES WILLIAM, a chemist. Went to America.

1825.—DONCASTER, WILLIAM HILLER. London Branch of Royal Insurance Co.

1877.—DOUBLEDAY, J. W. L., draper, Bath.

1818.—DOUGLASS, GEORGE. Went to America.

1812.—DOUGLASS, JAMES. Went to America.

1829.—DOUGLASS, M.

1824.—DOUGLASS, RICHARD.

1875.—DOUTHWAITE, G. H., medical student, Queen's College, Birmingham.

1874.—DOUTHWAITE, J. H. R., tutor, Burnside School, Ilkley.

1838.—DOWSON, JOSEPH, Bahamas.

1835.—DOWSON, R. H., Bahamas.

1828.—DOWSON, WILLIAM.

1822.—DRAPER, JOHN WILLIAM (afterwards Professor Dr. Draper, of New York), was born in 1811, and entered Woodhouse Grove when eleven years of age, where he remained for two or three years; was the son of the Rev. John Draper. Whilst at the Grove he attended the science lectures of Samuel Ebenezer Parker, to whom a hearty tribute has already been paid. The author, being a

contemporary scholar, though younger, well remembers his thoughtful face. He believes that Dr. Draper's subsequent American and European fame as a scientist and philosophic historian owed its origin to Parker's influence and teaching. On leaving school he continued the chemical and mathematical studies which he there commenced, at the newly-founded University of London. Although his father was an Englishman, many of his relatives lived in America, and to that continent he himself emigrated in 1833, about the time when Parker also emigrated there. Three years subsequent to this he graduated at the University of Pennsylvania. Soon afterwards he was appointed Professor of Chemistry, Natural Philosophy, and Physiology at Hampden, Sydney College, Virginia. In 1839 he was called to the Chairs of Chemistry and Natural History in the Academic Department of the University of New York. In 1841 he was appointed Professor of Chemistry in the University Medical College, and in 1850 he filled the additional Chair of Physiology. Subsequently he became President of the Science and Medical Department of the New York University. One cannot but be struck with Draper's versatility. He understood and taught many subjects, and shone equally as a mathematician and as a philosophical historian. He was a combination of what is very rare,—patience in laboratory experimentation, and eloquence in the lecturer's desk. Besides numerous contributions to American and European scientific journals, he wrote several purely scientific works of great value, viz.: a "Treatise on the Forces which produce the Organization of Plants;" a "Text-book of Chemistry;" "Human Physiology;" "Experimental Examination of the Distribution of Heat, and Chemical Force in the Spectrum." In 1846 he discovered that the spectrum of an ignited solid is continuous, having neither dark nor bright lines. He has not been merely an experimenter and a collector of undigested facts, but also a thinker and a historian, taking a deep interest in the story of human progress. In 1862 he published a "History of the Intellectual Development of Europe," which has been translated into French, German, Italian, Polish, and Russian. In 1865 he published "Thoughts on the Future Civil Polity of America." Two years after he published his great work, "The History of the American Civil War." His book most widely known to English readers is "The History of the Conflict between Religion and Science," published in "The International Series."

This book is a valuable mine of historical lore, but needs to be read with great caution, and with frequent reference to the best authorities of the orthodox school of thought. The concluding words of the book illustrate its purpose and spirit: "As to the issue of the coming conflict can any one doubt? Whatever is resting on fiction and fraud will be overthrown. Institutions that organize impostures, and spread delusions, must show what right they have to exist. Faith must render an account to reason. Mysteries must give place to facts. There must be absolute freedom for thought. The ecclesiastic must learn to keep himself within the domain he has chosen, and cease to tyrannize over the philosopher, who, conscious of his own strength, and the purity of his motives, will bear such interference no longer. What was written by Esdras near the willow-fringed river of Babylon, more than twenty-three centuries ago, still holds good: 'As for Truth it endureth and is always strong; it liveth and conquereth for evermore.'" The spirit of this extract we must all agree with. But perhaps Dr. Draper, if he had confined himself to his own chosen sphere, as he recommends ecclesiastics to do, would not have made the extreme statement that the doctrine of the Trinity owes its origin to Alexandrian thinkers. The book, however, is a good specimen of its writer's learning and powers. We see again in the two sons of Dr. Draper the operation of the principle of heredity. John Christopher became Professor of Physiology and Natural History in the University of New York; and of Chemistry in the Cooper Union. He contributed largely to American and English scientific journals, and has written a treatise on "Respiration," also a "Text-book on Anatomy, Physiology, and Hygiene." Henry, another son, in 1860 became Professor of Physiology and Analytical Chemistry. He wrote a "Memoir on the Construction of Silvered-glass Telescopes," and a "Text-book of Chemistry." He possessed one of the largest telescopes in the United States, with which he photographed the Moon, the great nebula in Orion, the diffraction spectrum of the Corona, and in 1879 he discovered the existence of bright oxygen lines in the solar spectrum. The father died at Hastings-upon-Hudson, a village twenty miles north of New York, on January 4th, 1882; and his son Henry died at his residence on Madison Avenue, New York, on November 20th, 1882. It is certainly a matter of great interest, and some may think of legitimate pride, for Woodhouse Grove to have been linked through the father with this remarkable family.

1828.—DREDGE, M.
1865.—DUFFILL, J. F.
1866.—DUFFILL, M. A.
1851.—DUNCAN, WILLIAM.
1828.—DUNN, JAMES P. Wesleyan ministry, 1839. Died in 1876.
1825.—DUNN, JOHN S.
1838.—DUNNING, JOSEPH.
1831.—EASTWOOD, T. Dead.
1869.—EATON, C. A.
1829.—ECKERSLEY, JOSEPH.
1871.—EDMAN, W. J.
1874.—EDMUND, W. H.
1844.—EDWARDS, H.
1848.—EDWARDS, J.
1842.—EDWARDS, THOMAS.
1867.—EDWARDS, WILLIAM.
1867.—EGLINGTON, G. W.
1861.—EGLINGTON, J. L.
1877.—ELAND, FRANK, ship broker's office, London.
1872.—ELAND, J. B.
1829.—ELAND, JOHN B. Died while a medical student.
1877.—ELAND, RAYMOND, ship broker's office, London.
1834.—ELAND, RICHARD. Wesleyan ministry, 1845. Dead.
1845.—ELAND, THOMAS. Drowned at Newport Pagnell, 1845.
1834.—ELAND, WILLIAM, bookseller, &c., Market Harborough.
1843.—ELLIDGE, GEORGE.
1828.—ELLIDGE, J.
1849.—ELLIDGE, JOHN.
1843.—ELLIDGE, RICHARD, Newcastle. Dead.
1830.—ELLIOTT, NATHANIEL.
1838.—ELLIS, JOHN.
1870.—ELLIS, J. C.
1866.—ELLIS, J. M.
1861.—ELLIS, R. J.
1870.—ELLIS, W. S.
1850.—ELTON, JOHN P. Wesleyan ministry, 1866.
1845.—ELTON, WILLIAM, clergyman of English Church, Burnley.
1812.—ENTWISTLE, JAMES.

1812.—ENTWISTLE, SAMUEL. Wesleyan ministry, 1830. Died in 1830.

1812.—ENTWISTLE, WILLIAM. Second master, Kingswood. Wesleyan ministry, 1820. Died in 1831.

1828.—ETCHELLS, JABEZ.

1823.—ETCHELLS, JAMES.

1833.—ETCHELLS, WILLIAM.

1871.—EVANS, HUGH J.

1822.—EVANS, JAMES, draper. Died in 1870.

1876.—EVANS, J. E.

1836.—EVANS, JOHN.

1869.—EVANS, RICHARD W., *C.Sc.*, B.A. (London). Law student.

1823.—EVANS, THOMAS, manufacturing chemist, Swansea.

1873.—EVANS, W. O.

1821.—EVANS, WILLIAM PRICE, surgeon. Died in 1854.

1866.—EXTON, J. G., *J.Sc.*

1867.—EXTON, JOHN G.

1863.—EXTON, W. H. G.

1816.—FAIRBOURNE, GEORGE.

1819.—FAIRBOURNE, G.

1825.—FAIRBOURNE, JAMES P. Wesleyan ministry, 1837. Died in 1877.

1861.—FAIRBOURNE, JOSEPH M. Wesleyan ministry, 1872.

1834.—FAIRBOURNE, R.

1812.—FARRAR, JOHN.

1820.—FARRAR, JOHN H., chemist, Snaith.

1812.—FARRAR, LUKE, surgeon, London.

1831.—FARRAR, WESLEY, clergyman of English Church. Son of A. E. Farrar.

1851.—FAULKNER, FRED.

1868.—FAULKNER, H. J., B.A. (London). Teacher.

1851.—FAULKNER, WILLIAM.

1844.—FAULL, E., chemist, Beeston, Notts.

1839.—FAULL, JOHN, chemist, Bradford.

1841.—FAULL, W. C. Died at Houghton-le-Spring, 1854.

1827.—FEARNSIDE, E.

1830.—FEARNSIDE, HENRY, M.D., Preston, since removed to London.

1837.—FEARNSIDE, M. L., solicitor's clerk, Leeds.

1832.—FELVUS, J., planter, West Indies.

1867.—FERN, JOHN W.

1853.—FIDDIAN, ALEXANDER P., *L.M.*, *C.Sc.*, M.D., A.M. (Cambridge).

1862.—FIDDIAN, P., *M.Sc.*, *L.M.* India Civil Service.

1850.—FIDDIAN, SAMUEL, *B.M.*, *L.M.*, *C.Sc.* First Oxford local senior. Sixteenth wrangler, 1867.

1855.—FIDDIAN, WILLIAM, *B.M.*, *L.M.*, *C.Sc.* Judge in India.

1847.—FIDLER, CARLTON.

1839.—FIDLER, JOHN.

1838.—FIDLER, WILLIAM. Wesleyan ministry, Australia. Dead.

1865.—FINDLAY, CHARLES F., *M.Sc.*, M.A. Fellow Trinity Hall, Cambridge. Civil Engineer, London.

1861.—FINDLAY, GEORGE G., *M.M.*, *B.M.*, *L.M.*, *C.Sc.*, B.A. (London). Wesleyan ministry, 1870. Classical tutor, Headingley College.

1871.—FINDLAY, JOSEPH J., *M.Sc.*, B.A. (Oxford). Teacher.

1861.—FINDLAY, THOMAS J., analytical chemist, London.

1868.—FINDLAY, WILLIAM HARE, *M.M.*, *B.M.*, *L.M.*, *C.Sc.*, M.A. (Oxford). Wesleyan missionary. Principal of Wesleyan College, Negapatan, India.

1848.—FIRTH, JOHN B., *C.Sc.* Stuff merchant, Bradford.

1845.—FIRTH, RAYWOOD, M.A. Vicar of Christ's Church, Preston.

1869.—FISON, J. W.

1861.—FLETCHER, BALDWIN, *B.M.*, *L.M.*, *C.Sc.*

1865.—FLETCHER, REDFERN.

1875.—FLETCHER, W. C., St. John's College, Cambridge.

1859.—FLETCHER, WILFRID.

1827.—FLINT, JOHN.

1865.—FORD, FRED.

1864.—FORDHAM, JOHN S. Wesleyan ministry, 1877. Missionary to China. Now at Isle of Man.

1877.—FORDHAM, P. J.

1869.—FORDHAM, W. H., medical student, Edinburgh.

1862.—FOSTER, ROBERT. Wesleyan ministry, 1875.

1866.—FOSTER, WILLIAM, *M.Sc.*

1812.—FOWLER, EDWARD.

1840.—FOWLER, HENRY HARTLEY, the younger son of the late Rev. Joseph Fowler, who entered the ministry in 1811. That he was much esteemed by his brethren was shewn by his being elected secretary of the Conference in 1848. After having laboured for forty years, he died in 1851, in the sixtieth year of his age and the fortieth of his ministry, under the same roof as John Wesley. His son Henry was born in Sunderland in 1830. After a suitable training, he was admitted a solicitor in 1852, and commenced practice at Wolverhampton, where he became very successful, and where he laid the foundation of his fame and influence. He there became known as a man possessed of large public aims and statesmanlike ability, actively interesting himself in the municipal and religious movements of the town. He became deputy-lieutenant for Staffordshire, a magistrate for Wolverhampton, and a director of the Star Life Assurance Company. In 1863 he was elected Mayor of the town in which he resided, and became the first chairman of the Wolverhampton School Board. At the general election of 1880 his fellow-citizens shewed their appreciation of his capacity and character by electing him to be one of their representatives in Parliament. His parliamentary career needs not many words, as it is well known. Few members of Mr. Fowler's parliamentary age have won such a position. He soon gained a recognised place as a vigorous and eloquent speaker, as well as a hard-working and sagacious toiler on committees. He rendered special service both to the Government and to the Nonconformists by the timely and moderating line which he adopted in the course of the progress of the "Burials Bill" through the House. At the request of Lord Cairns, he took charge of the Conveyancing Act in its passage through the House of Commons. The Bankruptcy Act, the details of which he largely assisted to frame in Grand Committee, proved his mastery over the details of important business. He has been, it is said, the first practising solicitor who has become a member of the Government of the day. In his being appointed to succeed Mr. Hibbert as Under-Secretary of State for the Home Department, the Premier has recognised his capacity and ability. As he is only fifty-four years of age, every old Grove boy will wish, and will anticipate for him, a long and brilliant career in the service of his country. He is the second Grove boy who has become a member of the Government, the late Sir William Atherton having been the first. Mr. Fowler's abilities have

been as freely exercised in the service of his own church, on committees, and on platforms, as in that of the nation. In 1857 he married the youngest daughter of the late Mr. George B. Thorneycroft, of Wolverhampton.

1853.—FOWLER, JAMES C. Wesleyan ministry, 1867.
1855.—FOWLER, PHILIP.
1831.—FOWLER, ROBERT.
1819.—FOWLER, WILLIAM.
1834.—FRANCE, A.
1835.—FRANCE, FRED.
1824.—FRANCE, JOHN.
1829.—FRANCE, JONATHAN.
1828.—FRANCE, THOMAS.
1822.—FRANCE, WILLIAM.
1834.—FRANK.
1830.—FRANKLAND, BENJAMIN, B.A. Wesleyan ministry, 1845.
Joint editor, 1854. Died in 1876, aged fifty-six years.
1830.—FRANKLAND, JOHN.
1838.—FRANKLAND, JOSEPH.
1834.—FRANKLAND, W. J. Wesleyan ministry, 1850; supernumerary at London.
1841.—FRANKLAND, WILLIAM.
1833.—FREEMAN, AMBROSE.
1876.—FRIEND, CHARLES EDWARD, draughtsman, Lancaster.
1876.—FRIEND, WILLIAM COOP, marine engineer, Hull.
1875.—FRYAR, J. R.
1812.—FURNESS, JAMES.
1867.—GALLIENNE, ALBERT.
1877.—GANE, E. G.
1865.—GARBUTT, C. H.
1857.—GARBUTT, W. G.
1875.—GARDINER, CHAS. L. Died at school, 1875, aged ten years.
1875.—GARDINER, HENRY ADLINGTON, engineer, Canada.
1869.—GARDINER, JOHN TALBOT, B.A. (Dublin). Obtained the first Fernley Scholarship. Principal of Belsize School, London.
1872.—GARDINER, WILLIAM BRYNING. Died in 1876, aged thirteen years.
1813.—GARRETT, JOHN. Wesleyan ministry. Resigned.

1829.—GARRETT, JOSEPH.
1874.—GARRETT, P. G.
1829.—GARRETT, THOMAS S.
1820.—GARRETT, WILLIAM. Went to sea.
1844.—GARTSIDE, BENJAMIN.
1816.—GATES, HENRY, chemist, Hull.
1877.—GEDGE, F. B.
1817.—GEE, THOMAS, printer, Manchester. Died in 1879.
1836.—GIBSON, JOHN. Sheffield.
1837.—GIBSON, THOMAS C. Died in 1865, aged thirty-six.
1843.—GIBSON, WILLIAM, *C.Sc.* Wesleyan ministry, 1863.
1820.—GILL, GIBSON.
1853.—GLADWIN, FRED. P. Went to Africa.
1876.—GLEAVE, HENRY H.
1812.—GLOYNE, CHARLES, surgeon, Kensington.
1819.—GLOYNE, HENRY, grocer, Wakefield.
1822.—GLOYNE, SAMUEL.
1812.—GLOYNE, THOMAS.
1818.—GLOYNE, W. B., chemist, Dewsbury.
1877.—GOODACRE, F. J.
1828.—GOODWIN, JOSIAH.
1862.—GOODWIN, T. A.
1824.—GOODWIN, T. B. Wesleyan ministry, 1841; supernumerary at Chester.
1829.—GOSTICK, DAVID. Australia.
1831.—GOSTICK, JAMES. Canadian missionary. Died at Nottingham in 1875.
1828.—GOSTICK, JESSE, commercial traveller.
1825.—GOSTICK, JOSEPH, bore the same name as his father, who entered the ministry in 1807 and died in 1847, in the seventieth year of his age. He was a humorous, jocose man, fond of versifying, and was remarkably cheerful, kind, and conciliatory. He was also frank, open-hearted, and scrupulously conscientious. The son was also, when a youth at the Grove, fond of versifying. I have preserved, since leaving school, two tiny notes received from him when at the Grove, the size of them shewing the scarcity of writing paper among the boys. The first is in prose, and simply asks that I will give him the copy of a few tunes out of my tune-book. The second is as follows:—

This I send
To my friend.
Of sin beware,
For death prepare ;
Let this suffice,
And take advice.
A letter send
To your dear friend.

P.S.

Another note I've sent to you,
Give me the tunes, and that will do.

J. GOSTICK.

He tells me that in 1830 there was some literary taste among the boys, including W. Bird, J. C. Rigg, W. Tranter, and himself, and that Bird edited a little journal in MS. He adds: "My first friends at school were the brothers John and Thomas Pearson, whose quiet and amiable disposition was always the same. One of my friends was John Sykes—now Dr. Sykes, of Doncaster. At a later time a common love of reading made me the friend of John Rigg, whose character was almost too thoughtful for his years, and perhaps too serious. Our talk was often of poetry which we had read in books and reviews, especially the *Eclectic* belonging to the school library." In the manuscript journal alluded to appeared a satire from Gostick's pen on some of his schoolfellows, for which he was reproved by the governor, and then, as he now acknowledges, acting in a spirit of petulance, he wrote a longer satire on the governor and on two of the masters, but kept it secret in a manuscript book filled with his own prose essays and some verses. However, it was discovered, and it brought on him a severe reproof just before he left school. My son, who was a young man at the school of Mr. John Wood, of Boston Spa, tells me that he became exceedingly intimate with Mr. Gostick when the latter was a tutor there. My son has now a happy recollection of Mr. Gostick's conversational powers. He manifested a remarkable depth and variety of knowledge; a great love of and skill in music; a habit of continuous thought on profound problems of morals and philosophy; but in two special subjects, viz., German language and German metaphysics, at that time he was perhaps not often surpassed.

He now spells his name in the true and original way—Gostwick. He has written numerous articles between 1839 and 1856 in the Athenæum, Chambers's Journal, Miscellany, and Papers for the People; the Monthly Magazine, the Christian, British, Fraser's, Jarrold's, and Tait's Magazines; the People's Journal, Church of England Quarterly and British Quarterly Reviews. He is also the author of the following works :—“Spirit of German Poetry,” a “Handbook of German Literature,” “Handbook of American Literature,” the first volume of “Baines' History of Yorkshire,” many of the biographical articles in “Mackenzie's Imperial Biography,” “Outlines of German Literature,” “German Poets” and “English Poets,” “English Grammar, Historical and Analytical,” and lastly a laborious book on “German Culture and Christianity” (1882). The financial results of his labours have been so barren that he desires to warn young men not to follow his example. Mr. Gostick had a younger brother, John, who entered our ministry in 1839, and died in 1873, who spent five years of his ministry in India, and on returning to the home work became a popular speaker on missionary platforms. He has also a nephew in our ministry, who was a Grove scholar.

1855.—GOSTICK, J. C. W. Wesleyan ministry, 1869. India.
1843.—GOVER, R. M.
1817.—GRAHAM, THOMAS. Wesleyan ministry. Resigned.
1855.—GRAVEL, D. L.
1875.—GREATHEAD, FRANK.
1864.—GREATHEAD, S. C.
1864.—GREEN, GEORGE.
1875.—GREEN, RICHARD BRANDRETH, marine engineer, Sunderland.
1875.—GREEN, WILLIAM FIDDIAN. Office, Hull.
1864.—GREENWOOD, C. E.
1855.—GREENWOOD, J. W.
1877.—GREENWOOD, W. A.
1875.—GREEVES, ARTHUR.
1875.—GREEVES, JOHN HENRY.
1875.—GREEVES, T. NEVILLE.
1844.—GREEVES, W. H.
1829.—GREGORY, BENJAMIN, son of the late Benjamin Gregory, who was born in 1772, entered the Wesleyan ministry in 1799, and

died in 1849. We are not surprised from the knowledge we have of the son to find that the father was possessed of marked qualities of a striking character. In a choice series of papers, entitled "The Less-Known Methodist Writers," which appeared several years ago in the too short-lived "City Road Magazine," the son has given a vivid portrait of his father. He speaks of "his striking features; his high round brow, surmounted by straightly-combed black hair; large Roman nose; one brown piercing eye, which seemed to have absorbed all the lustre which its blank fellow lacked; his long cogitative face; his firm articulation; his strong and well-modulated voice; his grave yet impassioned delivery; his out-of-the-way texts, and vigorous quaint puritanic treatment of them; his controversial expertness; and, above all, his incandescent fervour and unfaltering faith, which secured for him a hearty hearing amongst the agricultural and mining populations of South Derbyshire and Staffordshire." The reader will note in this description many traits which are seen in greater perfection in the more distinguished son. The latter, Benjamin Gregory, jun., entered the Grove as a scholar in 1829, and remained there as such six years. He is remembered by a contemporary as a youth given much to reading and meditation, and already possessing a lively imagination with a taste for poetry. At the conclusion of the six years he became one of the junior masters, and entered the ministry in 1840, his first appointment being to the Woodhouse Grove Circuit, so that he could still remain one of the masters. After travelling in many important circuits he was in 1868 appointed joint Connexional editor with the Rev. Benjamin Frankland, B.A., who died in 1876, since which time Mr. Gregory has been sole editor. In 1879 his brethren conferred upon him the honour of the Presidency of the Conference, an honour which was well deserved. Mr. Gregory's services to universal Methodism have been most eminently those of the pen. Many persons will remember how well he served the Connexion in this way during his presidential year, when laid aside by indisposition, whereby he was prevented attending the various public meetings which were held to promote the Thanksgiving Fund. To several of these central meetings he wrote what we may call pastorals. These letters form quite a feature in the history of the Thanksgiving movement. They were as effective as speeches, and were filled with historical lore appertaining to the several districts. They may be called, in fact, literary gems. These services have not been less

brilliant and real than any rendered by eloquent orators or great administrators. He has given a new impulse to our periodical Wesleyan literature, raising it from the slough of despond and dulness, and giving to it a bright, interesting, and profitable character. To do this required courage as well as literary gifts. These were forthcoming; and now the Wesleyan Church has a Monthly Magazine and Miscellany that go far to satisfy the most critical demand. Mr. Gregory has given one of the Fernley lectures, entitled "The Holy Catholic Church." He has also published a volume of sermons, addresses, and charges; also the biography of Walter Powell, merchant, and a memoir of his son, Benjamin Alfred Gregory, who died in 1876, during his probation as a Wesleyan minister, a young man of much culture and promise, and an M.A. of Oxford University. Mr. Gregory has a rare literary gift and a fine spirit in controversy, displaying dogged tenacity to old truths combined with a genial toleration, and old-fashioned courtesy. It is only bodily debility that has prevented him from producing some *magnum opus* worthy of his learning and genius. Mr. Gregory has a brother* and two sons in the ministry, one of the latter being an accomplished metaphysician who has written much on philosophical and religious problems. Mr. Gregory received from one of the American colleges, a few years since, the title of Doctor of Divinity. There is no one more worthy of the distinction.

1846.—GREGORY, JAMES. Died in 1846.

1854.—GREGORY, JOHN ROBINSON, son of Dr. Gregory. Wesleyan ministry, 1865.

1877.—GREGORY, S. B. Was junior master at Woodhouse Grove.

1835.—GREGORY, THEOPHILUS S. Wesleyan ministry, 1850. Died March 14th, 1885, in the sixtieth year of his age and the thirty-fifth of his ministry.

1871.—GREGORY, THEOPHILUS S. Student at Headingley.

1836.—GREGORY, TITUS. Died in 1840.

1843.—GRIFFITH, J. L.

1849.—GRIFFITH, REES MARRIS.

1852.—GROSE, SAMUEL. Surgeon in navy.

1855.—GROSE, T. HODGE, *B.M., L.M.* Fellow, tutor, and dean of Queen's College, Oxford.

* The brother died whilst these pages were being printed, on March 14th, 1885.

1876.—HAGEN, A. W.
1876.—HAGEN, F. J.
1872.—HAGUE, JAMES S.
1829.—HAIGH, JOSEPH.
1812.—HAIGH, THOMAS, draper.
1838.—HALES, WILLIAM, clergyman of the Church of England.
1829.—HALL, THOMAS M., draper, Campendown, Australia.
1837.—HALL, WILLIAM, draper, Horsham, Victoria, Australia.
1836.—HANWELL, FRED.
1852.—HANWELL, HENRY.
1824.—HANWELL, JOHN T.
1835.—HANWELL, T.
1829.—HANWELL, WILLIAM.
1812.—HARDCastle, GEORGE. Brother of Philip. Auctioneer, Sunderland. Dead.
1816.—HARDCastle, JOHN.
1812.—HARDCastle, PHILIP. Wesleyan ministry, 1829. Died in 1864.
1846.—HARDCastle, PHILIP.
1819.—HARDCastle, WILLIAM.
1877.—HARDWICK, CH. GEORGE. Literary pursuits.
1877.—HARDWICK, ED. ERNEST, Journalist, Chelmsford.
1871.—HARDWICK, WILLIAM WESLEY, engineer, Her Majesty's Navy.
1852.—HARDY, ALFRED SPENCE. Died at Openshaw in 1883.
1817.—HARE, EDWARD. Died during his apprenticeship to a printer at Leeds.
1856.—HARE, EDWARD, Legacy Duty Office, Somerset House.
1870.—HARE, ERNEST H., *C.Sc.* London and Westminster Bank, London.
1857.—HARE, GEORGE LEIGHTON, Government Gazette Office, Cape Town.
1873.—HARE, HEBDEN, draper, Oxford.
1813.—HARE, JOHN MIDDLETON, known while at school as Jack Hare, is the son of the late Rev. Edward Hare, who entered the ministry in 1798, and died in 1818, under forty-three years of age. For some years he sustained the office of sub-secretary to the Conference, being the second who sustained that office, Jabez Bunting having been

the first, and Thomas Jackson succeeding Mr. Hare, who was disabled by illness. "He was a man," says Mr. Jackson, "of rare endowments, possessed of great mental vigour, acuteness, and activity. To the doctrines of Christianity, as they are held by the Methodists, he was firmly attached and defended them, both from the pulpit and the press." In defence of these doctrines he issued from the press some twelve or more different publications, one of them being a large volume, which was at one time regarded as a standard work, entitled "A Preservative against Antinomianism." In a controversy with a minister named Cooke, he so completely overcame him that one of his readers exclaimed, "It is common for cooks to baste the hare, but here the Hare has basted the Cooke." Mr. Hare, after leaving his desk at the Conference, never returned to it, but died of consumption in the course of a few months. Mr. J. M. Hare has been a literary character all through life. When half way through his fifteenth year he went with Mr. James Nichols to London to learn printing. He was soon engaged in literary occupation, and compiled an account of Queen Caroline's trial for the "Christian Reporter." After this he assisted Mr. Nichols in his translation of the works of Arminius, and read the proof sheets of Watson's Institutes and other works which Mr. Nichols printed. He wrote in the "Imperial Magazine" and in the "Youths' Instructor," and in the former he reviewed Mr. Nichols' "Calvinism and Arminianism compared as to their Principles and Tendencies." For three whole months he was exclusively employed in writing from Captain Talbot's notes two volumes of Travels in Canada and the United States. When out of his time he became known to the proprietor of the "Gem Annual," in the editing of which, by Mr. Reece's special recommendation, he succeeded Tom Hood, the author of "The Song of the Shirt." He was selected by Mr. James Silk Buckingham, the traveller, and afterwards the first M.P. for Sheffield, to sub-edit the "Sphynx" newspaper, in which Maurice, Butler, and other eminent men wrote. Besides an immense mass of work written as a journalist, Mr. Hare has written a biography of Dr. Clarke, which went through more than one edition; also a biography of his brother. In addition to his literary efforts as a journalist, Mr. Hare is the possessor of poetic gifts of no mean order. He wrote his first verses when a scholar at the Grove, and on leaving bid farewell to it in a poem of some length. He is the author of numerous hymns,

biblical and religious. He has translated many hymns from the French and the Italian. In addition to these, he is author of numerous pieces on scriptural subjects, as Abraham and Sarah, David, Daniel, and St. Paul. He wrote a new version of the Book of Psalms, which he began in 1862 and finished in 1870. He also wrote in later life nine versions of the nineteenth or Shepherd Psalm, and also a poem on "John Wesley, the man of the eighteenth century," in twenty-one books, beginning with his birth and ending with his death. In 1858, Mr. Hare was appointed Assistant Commissioner on Popular Education, having for one of his colleagues the present Bishop of Manchester. For thirty years he has been a director of the British Equitable Life Assurance Company. At the end of a busy, active life, during which he has been engaged in the stirring ecclesiastical controversies of the day, he is still living, and leading a comparatively active life in his eightieth year. Mr. Hare married a lady who, from conviction, was a Baptist, of which church he also became a member.

1868.—HARE, MARMADUKE, was Senior Student at Dorchester College, Oxford. Late Incumbent of St. Luke's, Salt River; now Curate of St. Mary's, Battersea.

1824.—HARE, ROBERT HENRY, son of the late Rev. Edward Hare, already mentioned, was one of my schoolfellows. At the Grove he was a serious, quiet, and well-conducted boy, and when twelve years old gave his heart to God during the great revival which took place in the early part of 1829, after Mr. Parker's sermon, referred to elsewhere in this work. He began to meet in Mr. Parker's class. A good-sized memorial volume of Mr. Hare's ministry and character has been published by his brother, Mr. J. M. Hare, who informs us that one of Robert's schoolfellows, the late Rev. Edward Pinder, and Hare, when at school, were bosom friends. Mr. Pinder says of his school days: "I have no remembrance of his ever getting involved in the troubles which some were often bringing upon themselves by mischievous or wanton freaks, such as running out of bounds and other thoughtless, if not lawless, proceedings. Hare's abstinence from such devious ways was not, however, attributable to undue timidity or want of spirit. On the contrary, he had a manliness, and, I think, a self-possession about him which, together with his amiableness, tended to secure him general respect." This testimony agrees with my own recollection of him. After leaving the Grove he was apprenticed to

Messrs. Christopher and William Dove, large leather factors at Darlington, where his widowed mother resided. In due course he became a local preacher, and entered the ministry in 1838, his first circuit being Hornsea. He subsequently "travelled" in fourteen other circuits, chiefly in the northern portion of England, his last being the more southerly one of Dunstable. Here he died, on the 11th of October, 1873, in the fifty-eighth year of his age and the thirty-sixth of his ministry. He was a most unassuming man, pure minded and unselfish in all his aims, and was greatly beloved by all who knew him.

(The above eight Grove boys named Hare are either sons or grandsons of the Rev. Ed. Hare.)

1877.—HARGREAVES, T. W.

1862.—HARLEY, R. W. J., manager of Land Company, Sydney, New South Wales.

1875.—HARPER, E. W.

1843.—HARRIS, DANIEL. Formerly Bristol, now Canada.

1858.—HARRIS, JAMES ALFRED, *M.Sc.*, *L.M.*

1860.—HARRIS, SEYMOUR J., *M.M.*, *C.Sc.*, M.A. Curate of Blackburn.

1835.—HARRISON, ROBERT.

1834.—HARRISON, SAMUEL, bookseller, Sheffield. Dead.

1860.—HARTLEY, ALFRED, farmer. Died at Bury, Lancashire, 1868.

1865.—HARTLEY, CECIL, merchant, Bradford.

1858.—HARTLEY, JAMES J., *J.Sc.* Died at Leicester, 1867.

1853.—HARTLEY, JOHN ANDERSON, *B.M.*, *L.M.*, *C.Sc.*, B.A. (London), B.Sc. President of Council of Education, South Australia.

1855.—HARTLEY, MARSHALL. Wesleyan ministry, 1868.

1865.—HARTLEY, ROBERT N., *M.M.*, *B.M.*, *L.M.*, *C.Sc.*, M.B., surgeon, Leeds.

1860.—HARTWELL, GEORGE HAMILTON, mate, merchant ship.

1874.—HARTWELL, J. F., apprentice to merchant ship.

1860.—HARTWELL, JAMES NOAH, manager of engineering works, Chard, Somerset.

1850.—HARVARD, ALBERT, Canada.

1849.—HARVARD, JOHN H., Canada.

1849.—HARVARD, SAMUEL H., Canada.

1877.—HARWOOD, T. W.

1812.—HASLAM, SAMUEL. Lost at sea.

1871.—HASTLING, A. H. L., B.A. (Cambridge). Theological student.
1856.—HASWELL, JOSHUA.
1852.—HASWELL, SAMUEL.
1863.—HAWKSLEY, HERBERT, M.R.C.S., Southport.
1860.—HAWORTH, BENJAMIN HENRY, chemist, Manchester.
1864.—HAWORTH, ROBERT J., woollen merchant, Bolton.
1861.—HAWORTH, WILLIAM V. Died in 1868.
1828.—HAWTHORNE, CHARLES.
1833.—HAWTHORNE, GEORGE.
1838.—HAWTHORNE, THOMAS O.
1856.—HAY, DAVID AR. Wesleyan ministry, 1872.
1864.—HAYMAN, HENRY, A.R.I.B.A. Architect.
1827.—HAYS, ADAM.
1853.—HEALEY, WILSON.
1824.—HEAP, JOSEPH, schoolmaster, Doncaster. Dead.
1859.—HEATON, JOHN EDWARD, salesman, warehouse, Manchester. Died in 1867.
1858.—HEATON, JOSEPH SARGENT, buyer, Queenstown, Cape of Good Hope.
1855.—HEATON, WILLIAM JAMES. Wesleyan ministry, 1869.
1877.—HENSHALL, J. A.
1828.—HENSHAW, JAMES.
1875.—HEWITT, A. H.
1833.—HEYS, JAMES.
1850.—HICKMAN, JOHN.
1839.—HICKSON, J. G., M.D., Scarborough.
1828.—HICKSON, JOHN B.
1812.—HIGHFIELD, SAMUEL, merchant, Leghorn and Liverpool.
1834.—HILEY, THOMAS.
1872.—HILL, HENRY C.
1876.—HILLARD, A. E.
1849.—HINDSON, JOHN.
1863.—HINE, FRED., managing clerk, merchant, Liverpool.
1853.—HINE, HENRY, managing partner, steam saw mills, Warragal, Australia.
1870.—HINE, JAMES BALMAIN, farmer, Cape of Good Hope.
1851.—HINE, ROBERT B., chief engineer, United States Navy.
1854.—HINE, WILLIAM, engineer, New York.

1836.—HINSON, H.
1848.—HIRST, W.
1874.—HOARE, W. H.
1874.—HOARE, WILFRID E.
1877.—HOBSON, A. C.
1838.—HOCKEN, JAMES R., bookkeeper, Gomersal. Died in 1854.
1839.—HOCKEN, JOSHUA, chemist, Liverpool.
1844.—HOCKEN, THOMAS M., M.R.C.S., Dunedin, New Zealand.
1846.—HOCKEN, WILLIAM HENRY, commercial traveller, London.
1866.—HODGSON, THOMAS, chemist, Manchester.
1848.—HODGSON, R. G.
1870.—HODGSON, R. H.
1862.—HODGSON, WILLIAM B.
1871.—HOLDSWORTH, J. N. B.
1871.—HOLDSWORTH, W. W., B.A. (Cambridge).
1875.—HOLMES, JOHN
1876.—HOLMES, T. H.
1875.—HOLMES, W. H.
1823.—HOPE, JOHN, pottery manufacturer, Burslem.
1820.—HOPE, SAMUEL. Dead.
1813.—HOPKINS, BENJAMIN, clergyman of the English Church,
Worsbro', near Barnsley.
1867.—HORNABROOK, ED., clerk, Bloemfontein, South Africa.
1866.—HORNABROOK, FRED. Died in 1872.
1857.—HORNABROOK, JOHN. Wesleyan ministry, 1871.
1859.—HORNABROOK, RICHARD. Wesleyan ministry, 1874.
1862.—HORNABROOK, WILLIAM HENRY. Died in 1869.
1848.—HORNBY, HENRY. Wesleyan ministry (?).
1864.—HORNBY, J. B. S.
1844.—HORNBY, JOHN. Died in 1847.
1846.—HORNBY, JOHN.
1863.—HORTON, ED., chemist, Manchester.
1862.—HORTON, HERBERT.
1858.—HORTON, JAMES ED.
1848.—HORTON, S.
1848.—HORTON, W. L. Wesleyan ministry. Dead.
1866.—HORTON, WALTER.
1814.—HOWARTH, JOHN.

1820.—HOWARTH, RICHARD, Manchester warehouse.
1814.—HOWARTH, WILLIAM JAMES. Died in 1817.
1869.—HUGHES, A. J. W.
1821.—HUGHES, DAVID.
1843.—HUGHES, EBENEZER.
1854.—HUGHES, GEORGE, chemist, Jacksonville, Florida.
1854.—HUGHES, HUGH.
1854.—HUGHES, J. T.
1827.—HUGHES, JOHN.
1854.—HUGHES, JOHN.
1865.—HUGHES, LLEWELYN R., *J.Sc.*, B.A. (London). Died in 1879, aged twenty-three.
1877.—HUGHES, O. V., draper, Leeds.
1867.—HUGHES, SPENCER L., agricultural implement works, Ipswich.
1832.—HULME, CH. D.
1859.—HULME, ED. J. Drowned near Manchester, 1860.
1850.—HULME, HENRY, mineral water manufacturer, Brisbane, Australia.
1850.—HUME, ALEXANDER, dentist, Manchester.
1877.—HUNT, C. W.
1812.—HUNTER, JOHN.
1812.—HUNTER, MICHAEL.
1876.—HUTTON, ARTHUR P., with mercantile firm, London.
1876.—HUTTON, N. P., Civil Service.
1875.—HUTTON, S. W., Union Bank, London.
1875.—HUTTON, T. F., with mercantile firm, London.
1830.—HYDE, ED. THOMAS C., a missionary orphan.
1854.—IMISSON, CHARLES GEORGE.
1855.—IMISSON, W.
1856.—IMISSON, W.
1853.—IMISSON, WILLIAM.
1835.—INGHAM, EDWIN. “He was a good boy, and died of hydrocephalus, being the fourth child his father lost by that disease in eighteen months.”
1856.—INGHAM, P.
1828.—INGHAM, R. J.
1831.—INGHAM, SAMUEL.

1864.—INGHAM, WILLIAM.
 1838.—INGLE, JOHN B., solicitor, London.
 1838.—INGLE, MATTHEW, M.R.C.S. Wesleyan ministry, 1859.
 1844.—INGLE, ROBERT N., M.D. Physician to Leys School, Cambridge.
 1848.—INGLE, SAMUEL, Vicar of Breedon-on-the-Hill, Leicester.
 1846.—INGLIS, A.
 1867.—INGLIS, ARTHUR B.
 1867.—INGLIS, ARTHUR V.
 1860.—INGLIS, JAMES R.
 1849.—INGLIS, ROBERT, Sheffield.
 1864.—INGLIS, WILLIAM KEILLER.
 1855.—INGRAM, THOMAS M. Went to Australia.
 1840.—JACKSON, ALFRED.
 1840.—JACKSON, DANIEL, chemist, Skipton.
 1847.—JACKSON, FERDINAND.
 1843.—JACKSON, FREDERICK.
 1833.—JACKSON, H.
 1824.—JACKSON, JOHN W. Died at Newcastle-on-Tyne.
 1853.—JACKSON, JOHN WM., salesman in Manchester warehouse.
 1845.—JACKSON, R.
 1842.—JACKSON, SAMUEL. Dead.
 1833.—JACKSON, T. J.
 1843.—JACKSON, THOMAS.
 1843.—JACKSON, THOMAS G.
 1846.—JACKSON, W.
 1848.—JACKSON, WILLIAM.
 1865.—JACKSON, WILLIAM HENRY.
 1877.—JAMES, CHARLES EDWARD. Wesleyan ministry, Australia.
 1868.—JAMES, THOMAS E. L., architect, London.
 1840.—JANION, CHARLES, proprietor of the *Kumara Daily Times*, New Zealand.
 1849.—JEFFREY, EBENEZER.
 1845.—JEFFREY, JAMES, Leeds.
 1852.—JEFFREY, JONATHAN.
 1842.—JEFFREY, THOMAS W. Wesleyan ministry, Canada.
 1876.—JENKIN, RICHARD H.
 1842.—JOHNSON, B. J.

1860.—JOHNSON, FLETCHER A., chemist, Bradford.
1858.—JOHNSON, HUGH.
1858.—JOHNSON, JOHN ATKINSON. } Twins. Dead.
1854.—JOHNSON, MICHAEL, dental surgeon, Chester.
1862.—JOHNSON, MICHAEL B. Died in 1869.
1856.—JOHNSON, R. W.
1864.—JOHNSON, SAMUEL, pharmacist, Bingley.
1858.—JOHNSON, W.
1824.—JOHNSTONE, JOHN W. Father of missionary to Jamaica.
1868.—JOLL, ALFRED E., *M.Sc.* Stationer, Leyton, Essex.
1860.—JOLL, GEORGE RICHARDSON, grocer, Damarn, New Zealand.
1845.—JOLL, JOHN CLIFFE. Author of Poem on Gas. (See page 30.)
Died in 1863.
1848.—JOLL, SAMUEL, draper, Middlesborough.
1848.—JOLL, WATSON, bookseller, Horncastle.
1871.—JONES, ARTHUR LL.
1877.—JONES, A. W.
1817.—JONES, E.
1862.—JONES, ED. O.
1871.—JONES, F. W. LL.
1869.—JONES, HENRY R. S.
1876.—JONES, HERBERT S. W.
1877.—JONES, J. A.
1832.—JONES, JAMES E.
1835.—JONES, JOHN.
1873.—JONES, JOHN BENNETT.
1861.—JONES, JOHN N.
1872.—JONES, JOHN W.
1818.—JONES, P.
1877.—JONES, R. C.
1859.—JONES, ROBERT LL. Wesleyan ministry, 1875.
1874.—JONES, ROBERT M.
1867.—JONES, THOMAS E.
1824.—JONES, W.
1822.—JORDAN, GUSTAVUS, draper, Luton.
1814.—JORDAN, JOHN. Dead.
1855.—JUBB, A.

1850.—JUBB, MARTIN.
1848.—JUBB, WILLIAM, *C.Sc.*
1859.—JULIAN, FRED., solicitor, London.
1876.—JUTSUM, FRED. R., Star Life Assurance Society, London.
1875.—JUTSUM, JOSIAH A., City Bank, London.
1847.—KEELING, E. B., architect, London. Dead.
1857.—KEELING, EB. BLANSHARD. Wesleyan ministry, 1870.
1855.—KEELING, F. M.
1875.—KEELING, JAMES H.
1837.—KEELING, JAMES R., M.D. (London).
1842.—KEELING, J. H.
1836.—KEELING, JOHN.
1849.—KEELING, JOHN STAMP, artist with Marcus Ward and Co., Belfast.
1849.—KEELING, RICHARD RATCLIFFE, bookseller, &c., St. Neot's, Huntingdonshire.
1830.—KEELING, ROBERT. Dead.
1857.—KEELING, ROBERT JAMES.
1844.—KEELING, THOMAS G. Wesleyan ministry, 1857; supernumerary at Newcastle-under-Lyme.
1827.—KEELING, WILLIAM B., M.D. Died at Glasgow.
1857.—KEELING, W. ROBERT. Died in 1866.
1816.—KELK, EDWIN, dentist.
1853.—KELK, THOMAS.
1848.—KELK, W.
1844.—KEMSHALL, THOMAS.
1864.—KENDALL, ARTHUR.
1864.—KENDALL, CH. HEBER.
1843.—KENDALL, JAMES.
1860.—KENDALL, JAMES ALFRED, F.C.S. Analytical chemist, Middlesborough.
1857.—KENDALL, THOMAS.
1858.—KENDALL, WILLIAM CLEMENT. Wesleyan ministry, 1877.
1812.—KERSHAW, JAMES, clergyman of Church of England.
1829.—KERSHAW, JAMES, chemist, Southport.
1816.—KERSHAW, JOHN, chemist. Retired.
1827.—KERSHAW, JOSEPH.
1821.—KERSHAW, JOSIAH G., broker, London.

1812.—KERSHAW, MARK FREEMAN, printer, London. Dead.
1824.—KERSHAW, THOMAS.
1859.—KEYWORTH, JOHN WESLEY. Wesleyan ministry, 1871.
1877.—KIDMAN HENRY, shipping office, Manchester.
1857.—KILNER, CHARLES G.
1852.—KILNER, HENRY.
1845.—KIPLING, JAMES.
1848.—KIPLING, JOSEPH, civil service, India.
1854.—KIRKLAND, H. Died in Canada.
1864.—KIRKLAND, JOHN ED.
1855.—KIRKLAND, W.
1822.—KIRTLAW, J. B.
1873.—KIRTLAW, JAMES BINGHAM. Died in 1878.
1823.—KITCHEN, HENRY.
1877.—KNOWLES, J. A.
1812.—KYTE, CHARLES. Went to sea. Dead.
1847.—LAMBERT.
1825.—LANCASTER, THOMAS.
1850.—LANG, ALEXANDER.
1850.—LANG, MATTHEW.
1855.—LAWTON, GEORGE.
1861.—LAWTON, JOHN.
1856.—LAWTON, JOSEPH, M.D. (London).
1856.—LAWTON, WILLIAM.
1817.—LAYCOCK, JAMES. Wesleyan ministry, 1832. Died in 1862.
1825.—LAYCOCK, ROBERT.
1821.—LAYCOCK, THOMAS, son of the late Rev. Thomas Laycock, who entered the ministry in 1796 and died in 1833. He was one of the boys at school who, when once bathing in the river Aire, was carried off his feet by a large volume of flood-water which was suddenly allowed to enter the river, at the time when Vasey was nearly drowned. Laycock was saved by some of his schoolfellows. On leaving school he was articled to a surgeon, and eventually became Professor of Medicine in the University of Edinburgh, and Physician to the Queen in Scotland. The following critique upon him appeared in a medical journal after his death: "Erudite and mentally subtle, almost to a fault, his teaching was in the highest degree instructive and stimulating to those of his hearers who were sufficiently prepared by previous study

for its reception; and there can be little doubt that posterity will do ample justice to one whose work always seemed in advance of his time."

1848.—LAYCOCK, THOMAS.
1866.—LEACH, GEORGE ED.
1865.—LEACH, JAMES SPICER.
1819.—LEACH, WILLIAM, Rochdale.
1846.—LEAKE, R. B.
1849.—LEAKE, RD. B. Died in 1859.
1873.—LEAL ED. HENRY.
1874.—LEAL, GEORGE NELSON.
1840.—LEAROYD, AMOS, district manager of Star Insurance Company, Leeds.
1839.—LEAROYD, JOHN. Wesleyan ministry, Canada West.
1854.—LEAROYD, SAMUEL, left the Grove, after being there four years. He is the son of the late Rev. Amos Learoyd, who was one of the earliest scholars in the first Wesleyan Sunday School opened in his native town of Bradford, in Yorkshire. The Rev. Joseph Fowler, the father of the member for Wolverhampton, was a teacher in the same school, and was the means of inducing the elder Learoyd, when young, to be a decided Christian. He entered the ministry in 1822, and died in 1865. For thirty-eight years he read the Bible through every year. His son Samuel, after he left the school, was sent to the Dudley Grammar School, where he completed his education. He was subsequently articled to his elder brother, as a solicitor, with whom he went into partnership at Huddersfield, and remained such until the brother went to live in London. Mr. Samuel Learoyd still practices at Huddersfield in partnership with Mr. J. W. Piercy, another old Grove boy, having a branch office in London, in partnership with a Kingswood boy. Mr. Learoyd, on his final examination for his profession, was senior prizeman of his year. He is at present vice-president of the Huddersfield Law Society, the president of the Law Students' Society, and the president of the Huddersfield Literary and Scientific Society. He has founded a large Bible class in connection with Queen Street Wesleyan Chapel, consisting of about three hundred working men from twenty to seventy years of age, of which he is the president.
1818.—LEE, JOHN, chemist, Barnsley.
1823.—LEE, JOHN.

1822.—LEE, THOMAS. “Left in good credit.” Commercial traveller. Died in 1877, aged sixty-two.

1873.—LEES, JAMES.

1853.—LEMMON, GEORGE F., chemist and optician, Hastings.

1815.—LEPPINGTON, JOHN CROSBY. He was a fine specimen of home training, and in childhood his temperament was not only buoyant but serious. His father used to recount with pleasure the number of times he had voluntarily read the New Testament through before he was eight years old, and he used to preach when a mere child. At the Grove the servants used to prevail upon him to preach to them in the laundry. While at the Grove he was converted during a revival, and he ever afterwards maintained the Christian character. In 1832 he entered the Wesleyan ministry, and became an earnest and successful preacher, bringing to bear on his expositions a powerful intellect. His style was lucid, terse, and original. For some years before his death he became deaf. This and other indications of failing health induced him to retire from active life and become a supernumerary, when he declined to receive any support from the Connexional funds. He occupied much of his leisure in literary labours, contributing many vigorous papers to the “Wesleyan Magazine.” On the day of his death he retired to his study to correct a manuscript for the press, when he was seized by mortal illness and died on July 7th, 1859, in the fifty-third year of his age.

1817.—LEPPINGTON, HILFYARD MARSHALL, was brother to John Crosby, noticed already, both being the sons of the Rev. John C. Leppington, who entered the ministry in 1795, and died in 1833, the year after his eldest son was received on probation as a Wesleyan minister. After leaving the Grove the son was articled to a surgeon, and eventually commenced practice at Great Grimsby, where he still resides. The Medical Directory of the present year thus describes him, “M.R.C.S. England, 1831. L.S.A., 1830, St. Bartholomew’s Hospital. Justice of the peace; medical officer of Great Grimsby, district of Caistor Union; public vaccinator; medical referee to the Star and other insurance offices; and also medical examiner for Government insurances.” It is said that he enjoys high consideration amongst his fellow townsmen, professionally, morally, and in other respects.

1841.—LEVELL, ALFRED, *C.Sr.* Wesleyan ministry, 1858.

1845.—LEVELL, S. Dead.

1833.—LEVELL, WILLIAM.
1857.—LEWIS, GEORGE T., *M.Sc., B.M.* Teacher, New Zealand.
1836.—LEWIS, JOHN W., ironmonger, Nottingham. Member of the School Board, and is a well-known and public-spirited member of the Wesleyan Connexion.
1835.—LEWIS, ROBERT, tutor, Cambridge.
1856.—LEWIS, ROBERT M., M.A. (Cambridge), B.A., B.Sc. (London). Lecturer on Natural Science, Cambridge.
1812.—LILLY, THOMAS.
1849.—LIMMIX, SAMUEL.
1854.—LINDLEY, WILLIAM WALKER.
1853.—LITTLE, JOSEPH.
1861.—LITTLE, JOSEPH ROBERTS, dentist, San Francisco.
1855.—LOCKWOOD, JOHN AITKIN, private tutor. Died at Nuneaton, aged thirty-three.
1843.—LOCKWOOD, JOHN L.
1850.—LOCKWOOD, THOMAS R., merchant's warehouse. Died in 1859, aged seventeen.
1863.—LOCKYER, ARTHUR P., draper, Crewe.
1843.—LOCKYER, THOMAS ALFRED, accountant's office, Southport Corporation.
1850.—LOFTHOUSE, WILSON.
1855.—LOMAS, CHRISTOPHER D. Died in New Zealand.
1832.—LOMAS, JOHN.
1835.—LOMAS, ROBERT.
1876.—LORD, PERCY, son of Rev. J. Lord, governor of Kingswood School.
1834.—LORD, SAMUEL. Wesleyan ministry, 1848.
1870.—LORD, WILLIAM DAWBER, B.A. (London), solicitor, Hull.
1842.—LOWE, HENRY.
1828.—LUSHER, ALFRED L.
1854.—LYON, JOHN A.
1854.—LYON, ROBERT B.
1873.—MACK, WILLIAM WILSON.
1877.—MACKENZIE, W. H.
1850.—MACKINTOSH, JAMES, teacher at Woodhouse Grove. Dead.
1877.—MAILLARD, J. D.
1832.—MAINWARING, SAMUEL.

1860.—**MALE, ARTHUR HODSON**, son of the late Rev. Matthew T. Male, who entered the Wesleyan ministry in 1835, and spent most of his ministerial life in Continental India. His wife's father was the Rev. William Buckley Fox, who was one of the band of young missionaries who went out to India with Dr. Coke. He became a missionary in Ceylon, and a great linguist, being master of thirteen languages. In 1848 Mr. Male the elder returned to this country for a few years, during which the subject of this sketch was born at Luton ; the father afterwards resumed his missionary labours. At Woodhouse Grove the son gained a scholarship, and entered the Wesleyan College at Taunton, and whilst there he matriculated at the London University. He subsequently became an assistant master at Kingswood School, where he remained till he went to Richmond College in order to prepare for mission work. From the latter place he went to India as a missionary, and afterwards became chaplain to the forces at the time of the Afghan War. In connection with it he has experienced some marvellous escapes from danger. To join the force he had to ride through the Kyber Pass alone. He was to have accompanied the squadron of the 10th Hussars, who, it will be remembered, were overwhelmed in the Cabul river, when forty-six out of seventy men were drowned, but at the last moment he was prevented from going. At the gate of Jellallabad on one occasion two fanatic ghazis were about to attack him and his companion. They had come from the hills for the purpose of slaying some “infidel.” On approaching they hesitated, being manifestly held back by an unseen hand. When Mr. Male and his companion had passed the ghazis fell on two native followers behind and cut them to pieces. On another occasion a Ghilzie tribesman, near the Jugdulluk Pass, was preparing to shoot at Mr. Male with his jezail, he being alone in front, when some of the escort rode up, and in pursuit captured him. Mr. Male has preserved one of the fellow's bullets, which is a villainous compound of lead and stone. Mr. Male had the sad honour of discovering the bones of the last detachment of our first Afghan army, which had been exposed for thirty-seven years. Some ninety odd men, chiefly of the 44th Regiment, fell to a man on a hill ten miles from Gundamuk. Six officers had gone on to Jellallabad to get help, when five were murdered, and one, Dr. Brydon, reached Jellallabad. An obelisk was subsequently raised over the bones, which were buried. Mr. Male afterwards

received a special letter of thanks on the breaking up of the force from Sir Samuel Browne, to whose division he had been chaplain. In the late Egyptian War he was present in the cavalry action at Mahsameh, the second battle of Kassassin, and afterwards at the battle of Tel-el-Kebir. After the cavalry action at Mahsameh he carried the despatches of General Baker Russell, who had commanded the cavalry brigade, to General Willis, commanding the division, some six miles through the desert. He had marched all through the previous night, and been with the soldiers whilst fighting for six hours in the morning, after which he had this desert ride, having scarcely anything to eat for twenty-six hours, and travelling forty miles on horseback and in a boat on the canal. After the moonlight charge of the cavalry at Kassassin, he rode twelve miles through the desert by night to take the news and warn the hospital to be ready for the wounded. He was detailed to accompany the head quarter staff to Egypt, and acted as their chaplain, the Duke of Teck being one of his flock. From him and all the members of the staff he ever after received very great kindness. After being in Cairo some seven months he had a severe attack of pneumonia, which nearly terminated his life, and he was invalided home. He possesses three medals, the Afghan one and the Egyptian one, besides the Khedive's star. Having recruited his health, he longs to return to his labours amongst the soldiers, the work being dear to his heart.

1856.—MALE, MATTHEW T., *M.Sc.* Died in 1866.

1855.—MALE, WILLIAM FOX, an elder brother of Arthur Hodson Male, became a civil engineer in India, and was specially selected by the Government for extra service during the terrible famine which occurred about 1869, when he acted as magistrate of a district. He was engaged in the building of the celebrated Mutiny Memorial Church at Cawnpore. He was also for some years engaged on the great drainage scheme of Benares, the ancient and most sacred city of the Hindus. He died in 1883.

1874.—MALTBY, THOMAS RUSSELL, B.A. (London). Master at Kingswood.

1876.—MALTBY, WILLIAM, bookkeeper with engineers.

1865.—MALVERN, JOHN A. B. Wesleyan ministry, 1878.

1855.—MANN, FRED., clergyman of Church of England ; curate, Woodford.

1822.—MANN, JOSEPH.
 1838.—MARSHALL, R.
 1817.—MARTIN, E.
 1846.—MARTIN, HENRY
 1820.—MARTIN, JOHN.
 1863.—MARTIN, JOHN BEECHAM, Manchester and Salford District Bank.
 1863.—MARTIN, RICHARD, Johnson and Nephew, Manchester.
 1842.—MARTIN, THEOPHILUS.
 1843.—MARTIN, THOMAS.
 1869.—MARTIN, THOMAS BEECHAM. "A most exemplary youth." Civil engineer, London.
 1868.—MARTIN, WILLIAM FRANK, fourth son of the Rev. John Martin, Wesleyan minister. From the time of his conversion at school he gave evidence of the reality of the change. His piety was marked by common sense, manliness, and strength of purpose. He was accepted by the Conference of 1879 as a missionary, and was sent to Richmond College. At the close of the first term he came home ill, and never returned. After lingering many months, he died at Ventnor, in December, 1880, in the twenty-third year of his age.
 1874.—MASON, ARTHUR H., City and County Bank, York.
 1871.—MASON, ARTHUR W., B.A. Solicitor, Pietermaritzburg, South Africa.
 1875.—MASON, GILLISPIE, articled to solicitor, South Africa.
 1869.—MASON, JOSHUA M. In business. South Africa.
 1861.—MATHER, GEORGE ALEXANDER, chemical broker, Liverpool.
 1865.—MATHER, W. E., New Zealand.
 1855.—MAUNDER, GEORGE W., chief accountant's office, Somerset House.
 1875.—MAYDEW, WILLIAM D.
 1857.—MAYER, ALFRED H.
 1858.—MAYER, JAMES O.
 1818.—M'ALLUM, THOMAS.
 1814.—M'ALLUM, WILLIAM.
 1875.—M'AULAY, ALEXANDER, Caius College, Cambridge.
 1871.—M'AULAY, F. S., B.A. 1883, eighth wrangler (Cambridge). Master at Kingswood.
 1864.—M'AULAY, — SAMUEL, farmer, near Grimsby.

1842.—M'CREARY, JOSEPH.

1866.—M'CULLAGH, ARTHUR, B.A. (Dublin). Curate, St. Hilda's Church, Hartlepool.

1864.—M'CULLAGH, C. BERNARD. Wesleyan ministry, 1876.

1868.—M'DONALD, ED. W. J.

1815.—M'DONALD, GEORGE BROWN, won a good reputation at the Grove. On leaving he became a tutor to the two sons of a widow lady at Halifax. After completing this engagement he became assistant master in a boarding school near London. Whilst here he began to preach, and delivered his first sermon at Richmond, in Surrey, in the little chapel which supplied the wants of the congregation of those days, and which may be considered the precursor of the institution which has been so ably presided over by Dr. Osborn in recent years. Mr. M'Donald's friend, J. Middleton Hare, still living, heard him, upon the occasion, and says that there were already signs of great promise in the young preacher. In 1825 he entered the Wesleyan ministry. At the Conference of 1863 he was suddenly compelled by failure of health to retire, after a course of thirty-eight years of labour. He died in 1868, aged sixty-four years. Mr. M'Donald was a man much beloved in his time, being of a manly spirit and of a genial disposition. He was an eloquent speaker, being gifted with fine elocutionary power. Withal, his ministry was much blessed. He was a good scholar, and a perfect gentleman, and was a conversationalist of the first water. I well remember once being one of a social party of sixteen gentlemen, at which Mr. M'Donald was present, and the happy way in which he led the conversation from topic to topic for some hours. He was the son of the Rev. James M'Donald, who was of Irish extraction, having been born at Enniskillen in 1761. and who was called into the itinerancy by Mr. Wesley himself in 1784. Having travelled in Ireland eleven years, he came to England, where he laboured till near his death. His intellectual attainments were considerable, and, like the son's, his conversational powers were of a high order, rendering him a cheerful and instructive companion. He died in 1833, in the seventy-third year of his age. His son, the subject of the present sketch, was the father of the Rev. Frederick M'Donald, the present theological tutor at the Birmingham College. It is needless to say that the son inherits much of the ability of the father and grandfather, and has added to it a broader and deeper culture. We may see

in the family of Mr. G. B. M'Donald another instance of the transmission of hereditary power.

1868.—M'DONALD, RODERICK J. J., *J.Sc.*, M.D. (Edinburgh). Wesleyan medical missions, 1884.

1839.—M'KITRICK, CHARLES, Huddersfield.

1820.—M'KITRICK, ROBERT, ironmonger, Huddersfield.

1826.—M'LAUGHLIN, ARCHIBALD, clerk, merchant's office, Liverpool.

1831.—M'LAUGHLIN, JOHN.

1846.—M'LEAN, A. C., B.A. (London), F.C.S. Head master, Bray School, Wicklow.

1857.—M'LEAN, CHARLES STUART, *J.Sc.*, B.A. and Inter. M.B.Sc. (London). Bray School, Wicklow.

1847.—M'LEAN, J. W. Died in 1857.

1850.—M'LEAN.

1823.—M'NICOLL, DAVID.

1834.—M'NICOLL, JAMES.

1830.—M'NICOLL, JOHN, merchant, Liverpool. Dead.

1832.—M'NICOLL, ROBERT, M.R.C.S., St. Helens.

1833.—M'NICOLL, THOMAS. Dead.

1828.—M'NICOLL, WILLIAM. Dead.

1837.—M'OWEN, GEORGE.

1833.—M'OWEN, JOHN. Confirmed invalid.

1861.—MEARNS, JOHN H.

1815.—MEEK, GEORGE, was the eldest son of the numerous family of the Rev. Joseph Meek. The father was born at Craike, in the county of Durham, in 1776, entered the ministry in 1800, and died in great peace, in the seventy-fourth year of his age, in 1849. He had ten sons and one daughter, who was the eldest child, and who was married to Mr. Altham, a grocer, at Wigan. Most of the sons became prosperous drapers, as well as active and prominent members of the Wesleyan society in the various towns where they resided. His ten sons were named George, Thomas, Joseph, John, Robert, William, Samuel, Benjamin, a second Benjamin, and a second Thomas. Of these, Thomas the elder died whilst a scholar at the Grove in 1822, and Benjamin the elder died at Bacup when fifteen months old. George and Joseph commenced business as drapers at Wigan, whilst John and Robert commenced in the same business at Macclesfield,

John having previously held the office of a junior master at the Grove. William was to have gone into partnership with Samuel as a draper in Manchester, but died of fever on the day fixed for the opening of the shop. His sudden death caused considerable change in the family arrangements, and George took charge of the business under the name of George Meek and Brothers. Benjamin and Thomas were partners in the drapery business at Preston. It was Thomas who founded the gold medal prize for good conduct at the Grove, which has been taken to Kingswood. All are now dead except Joseph, who resides at Wigan, and Robert, who resides at Southport, and is the father of the Rev. George S. Meek, who entered the Wesleyan ministry in 1874. George eventually became a well-known member of the Swedenborgian Church in Manchester.

1822.—MEEK, JOHN.

1818.—MEEK, JOSEPH.

1828.—MEEK, SAMUEL.

1817.—MEEK, THOMAS. Died in 1822.

1830.—MEEK, THOMAS.

1822.—MEEK, WILLIAM.

1812.—MELLOR, THOMAS.

1819.—MELSON, JOHN BARRITT, was at Woodhouse Grove six years. He is the son of the late Rev. Robert Melson, who entered the ministry in 1803, and, on becoming a supernumerary, resided in Birmingham. He was the author of a volume of prayers suited to family devotion. His son, John Barritt, was born at Brechin, N.B., in 1811, in the same year and place as Dr. Guthrie, and both, when little boys, ran about together in kilts. His grandmother was the daughter of the Rev. John Barritt, who was called out by John Wesley. He was converted to God when a boy at the Grove. In 1824 he delivered the Greek speech before the Conference at Leeds. After leaving school he served his apprenticeship with Mr. Thomas Harris, surgeon, of Birmingham, and in due course graduated as M.D., taking up his abode in the above town, in which he has resided ever since. About the year 1840 he was appointed a magistrate of the borough of Birmingham, and is at present the senior magistrate of the borough. He has been a popular local preacher for thirty-five years, during which time he has preached on the average one hundred sermons a year. This noble service has not been unattended with many sacrifices. For

twenty-five years it has been his practice to read the Old Testament through once a year, the New Testament three, and the Psalter twelve times. It is at present as a preacher that he is known generally by the Wesleyan public. At the age of seventy-four he preaches with the force of a man of fifty. In a circuit chapel of one of the largest of our northern cities he has for fourteen successive years preached the school anniversary sermons. On the first of these occasions a well-known venerable minister, thanking him with great cordiality, said : "Doctor Melson, I never in my life heard a sermon containing so much science and so much Greek." This impression is one very frequently produced by the learned Doctor. But it must be said that if the Greek quotations puzzle, the lucid expositions and the practical appeals of the preacher severally enlighten and move the hearer. One is strikingly impressed with his rare combination of the qualities of a successful preacher. A comely presence and manner, blending ease with dignity, of gentle speech, yet having force equal to its refinement, and his discourse marked by vivacity, fervour, and stately eloquence—these are his pulpit traits. We may say of him with Cowper—

"A veteran warrior in the Christian field,
Who never saw the sword he could not wield ;

A man who would have foiled at their own play
A dozen would-be's of the modern day."

We may speak of him also as a learned man and mighty in the Scriptures—as one who

"Makes the perfect law of God
His business* and delight,
Devoutly reads therein by day
And meditates by night."

1830.—MERCER, EDWARD.

1822.—MERCER, WILLIAM, clergyman of English Church, Sheffield.

1862.—MERRILL, SAMUEL, A. and S. Henry and Co., Bradford.

*The edition of Psalms and Hymns for Public Worship, published by the S.P.C.R. Society, gives the happy phrase "business" instead of "study."

1834.—METHLEY, JAMES, sheep farmer, South Africa.
1838.—METHLEY, RICHARD, Hull.
1841.—METHLEY, THOMAS.
1872.—MIDGLEY, J. H., Moor, Copestakes', London.
1826.—MIDGLEY, SAMUEL W.
1830.—MIDGLEY, WILLIAM.
1819.—MILLER, CHARLES W. Died in South America.
1812.—MILLER, JOSEPH, scholastic, Durham.
1812.—MILLER, WILLIAM EDWARD. Died in South America.
1877.—MILLWARD, W. B.
1875.—MOLE, ALFRED E.
1876.—MOLE, ERNEST WILLIAM, student for B.A. at New College,
Eastbourne.
1832.—MOLLARD, JAMES.
1826.—MOLLARD, JOHN. Wesleyan ministry, 1843. Died in 1863.
1830.—MOLLARD, THOMAS. Wesleyan ministry.
1835.—MOLLARD, WILLIAM.
1835.—MOORE, P. F. D.
1856.—MOORHOUSE, THOMAS FIRTH, *M.Sc., B.M.* Manager of
alkali works. Died in 1876, aged twenty-nine.
1877.—MORGAN, W. R.
1864.—MORLEY, ARTHUR.
1864.—MORLEY, BAZIL, manufacturer, Leeds.
1812.—MORLEY, GEORGE, son of the Rev. George Morley, who
was one of the governors of the school, and of whom a biographical
sketch has been given. His son George entered the school during the
first year of its existence, and after leaving the Grove was apprenticed
to a draper. He was possessed, however, of a remarkably active mind,
and was eager in the pursuit of knowledge of all kinds. He was thus
led after his term of apprenticeship was ended to study for the medical
profession, and eventually became eminent as a surgeon in Leeds. He
was possessed not only of great receptivity, but was equally gifted as to
his facility in imparting knowledge. He took pains to impart anything
he knew to those who sought information, giving up time to do this
which he could ill spare. He was remarkable also for his candour,
moderation, and modesty on controverted topics. He was for many
years a lecturer on chemistry at the Leeds School of Medicine, first as
colleague of Mr. W. West, F.R.S., and afterwards in conjunction with

Mr. Scattergood, M.R.C.S. His lectures were always well thought out, and he took great pains in illustrating them by experiment. His scientific attainments were called into requisition on the trial of Dove, who was accused of poisoning his wife by means of strychnia; and also in the case of Palmer, the Rugeley poisoner. Mr. Morley's first wife, who died early, was a daughter of Mr. William Smith, of Gledhow, of missionary breakfast celebrity. His second wife was the daughter of Mr. James Ogle, of Leeds, and sister to the wife of the Rev. William Arthur. Mr. Morley retired to Jersey, where he resided for two or three years, and died there in 1867, aged sixty-five years.

1812.—MORLEY, SAMUEL.

1870.—MORRIS, CHARLES JAMES.

1853.—MORRIS, JAMES WILLIAM.

1840.—MORRIS, JOSEPH. Dead.

1858.—MORRIS, JOSEPH.

1851.—MORRIS, J. H.

1872.—MORRIS, W. A.

1853.—MORRIS, W. J.

1860.—MORRISON, G. W., son of the late Rev. George T. Morrison, who entered the ministry in 1844, and died in London in 1872, after he left the Grove, completed his education first at Wesley College, Sheffield, and afterwards at Huddersfield College. He became a solicitor, and in January, 1878, was appointed to the important position of Town Clerk of Leeds. He married the daughter of George Tatham, Esq., a former Mayor of Leeds. He is much respected in the office, and his opinion is highly valued. During the year 1884, at a large meeting of various municipal authorities, he was requested to read a paper on the legal aspect of a question of great importance to them.

1835.—MORRISON, JOHN, *J.Sc.* A member of Lloyd's, and a stockbroker, London.

1867.—MORRISON, JOHN H.

1876.—MORROW, ALFRED M.

1875.—MORROW, GEORGE E.

1831.—MORTIMER, J.

1841.—MORTIMER, WILLIAM. Dead.

1875.—MORTON, WILLIAM HENRY.

1854.—MOTHERSTONE, F. J. O.

1875.—MOULTON, ARTHUR J.

1812.—MOULTON, WILLIAM. In "Hill's Arrangement" for 1881 will be found the names of six Moultons, three of whom were then living and three deceased. Five of the six were members of the same family, of which William Moulton was the head. He became a Wesleyan minister in 1794, and laboured as such for forty years, during the whole of which time he bore an unblemished character. He died at Tadcaster in 1835, in the sixty-sixth year of his age. He had a numerous family of fourteen or fifteen children, of whom the eldest was named, after his father, William. The latter was a scholar at the Grove at its opening, and was for some time the head boy in the school. He was known amongst his schoolfellows as a singular character, and very clever. He died when only sixteen years of age. Three of his brothers were Wesleyan ministers, viz., John Bakewell, who entered the itinerancy in 1830, and after labouring for seven years died in 1837; James Egan, who was born at Bedford in 1806, and who died in 1866; and Ebenezer (A), who is still in the ministry, having entered it in 1835. James Egan, just mentioned, had four sons, all more or less distinguished men—the eldest being William Fiddian (now Dr. Moulton), who, being a Grove boy, will be mentioned in his place; the second, James Egan Moulton, was a missionary in Tonga; the third, John Fletcher Moulton, was a distinguished Cambridge scholar, and was both senior wrangler and Smith's prizeman; and the fourth was Richard Green Moulton, a well-known Cambridge lecturer.

1846.—MOULTON, WILLIAM FIDDIAN, *C.Sc.* (afterwards the Rev. Dr. Moulton). It has often been said that the lives of literary men are uneventful; their events are their books. This remark is true of such a man as the Rev. Dr. Moulton. The brevity of this notice, therefore, must not be looked upon as the measure of the estimate with which he is regarded. He is the son of the late Rev. James Egan Moulton, who has been already mentioned, and who was a scholar at Kingswood, where he remained as junior master for seven years. He relinquished this position to enter the Wesleyan ministry in 1828, in which he laboured for thirty-five years, during which he made considerable attainments in various branches of knowledge. He was a great sufferer from asthma, and was obliged to retire from active work in 1863, and he died in 1866. His son, the subject of this notice, as a boy, early displayed a remarkable aptitude for scholarship. It is noticeable that whilst he is now most widely known as a classical scholar, when he

was at the Grove he studied mathematics with such success, as already mentioned, that he found it necessary to send home for mathematical books of a higher character than were then used in the school. In 1851 Dr. Moulton matriculated at the London University, graduated as B.A. in 1854, with honours in mathematics, and took the M.A. in 1856, with the gold medal for mathematics and natural philosophy. In 1860 he took the special scripture examination at the London University with distinction in all subjects of examination, and in 1863 he passed the further scriptural examination in the first class with a prize. In 1874 he was made an honorary D.D. by the University of Edinburgh. He has served Methodism in many offices. In 1858 he was appointed assistant classical tutor at Richmond, and afterwards classical tutor at the same college. In 1874 he was elected head master and governor of the Leys School at Cambridge. He has rendered service also to the Churches and to the nation in general by his valuable labours as a member of the Old Testament Revision Committee. He has written a *History of the English Bible*, a *Commentary on the Epistle to the Hebrews*, and many learned articles in various publications. Though noted last, it is not forgotten that Dr. Moulton has translated from the German, and annotated *Winer's Grammar to the New Testament Greek*. By this work he has laid all Greek Testament students under deep obligations. The Methodist people are naturally proud of Dr. Moulton, and pardonably so. He has by his wide attainments, and his successful head mastership at Cambridge, raised the prestige of his Church and also the intellectual and moral ideal of its members.

- 1872.—MOUNTFORD, A. H., dentist, Bournemouth.
- 1860.—MUFF, J. ALFRED, engineer. Died in 1867.
- 1827.—MUFF, JOHN ISAAC. Wesleyan ministry, 1841. Died in 1873.
- 1821.—MUFF, ROBERT, chemist, Leeds.
- 1867.—NANCE, FRANCIS J., M.A. (London). Wesleyan ministry, 1881. Assistant tutor, Headingley.
- 1865.—NANCE, JOHN WESLEY. Died at Burnley in 1874.
- 1865.—NANCE, WILLIAM T., grocer and seedsman, York.
- 1868.—NATTRASS, JOHN, S.L., Nottingham.
- 1852.—NAYLOR, CHARLES HENRY.
- 1819.—NAYLOR, WILLIAM, London.

1856.—NAYLOR, WILLIAM.
1850.—NEALE.
1856.—NEALE, GEORGE.
1860.—NEALE, WILLIAM.
1815.—NEEDHAM, JAMES P.
1818.—NEEDHAM, ROBERT, became a well-known letterpress printer in London. Some of us can remember when his name appeared as the printer of our hymn book, and other Wesleyan publications, and which was looked upon with much interest by his old schoolfellows.
1817.—NEEDHAM, WILLIAM.
1869.—NEEDLE, ALFRED W., America.
1874.—NEEDLE, ARTHUR J., fitter, Grantham.
1866.—NEEDLE, BARNABAS W. Barlow's warehouse, Bolton.
1875.—NEEDLE, ROBERT NEWTON, clerk at Southall's, Birmingham.
1845.—NELSON.
1865.—NELSON, HARRY.
1864.—NELSON, JOHN M.
1862.—NEWTON, EDWARD SHACKFIELD.
1846.—NEWTON, J.
1847.—NEWTON, J.
1844.—NEWTON, MICHAEL.
1838.—NEWTON, THOMAS.
1833.—NICHOLSON, EDWARD.
1828.—NICHOLSON, JOHN.
1850.—NICHOLSON, J.
1830.—NICHOLSON, SAMUEL.
1835.—NICHOLSON, THEO.
1853.—NICHOLSON, THOMAS.
1830.—NICHOLSON, WILLIAM.
1876.—NIELD, HERBERT M.
1859.—NIGHTINGALE, ARTHUR WILLIAM.
1854.—NIGHTINGALE, ROBERT B. Wesleyan ministry, 1868.
1847.—NORTH, GEORGE.
1847.—NORWOOD, ED.
1853.—NYE, ED. WAYSON, *B.M., C.Sc.* Episcopal Church,
Canada.

1853.—NYE, HENRY W.
1855.—NYE, J.
1818.—OAKES, ED., commercial traveller.
1816.—OAKES, WILLIAM.
1858.—OLDFIELD, EDMUND, clergyman of English Church.
1861.—OLDFIELD, GEORGE C. Died at Doncaster.
1875.—OLDFIELD, HENRY.
1877.—OSBORNE, EDWARD.
1875.—OSBORNE, GEORGE.
1860.—OSBORNE, HENRY.
1828.—OSBORNE, SAMUEL.
1849.—OSBORNE, THOMAS H. C.
1852.—OWEN, JOHN A. HENRY.
1856.—OYSTON, HENRY. Wesleyan ministry, 1873.
1837.—PADMAN, GEORGE.
1846.—PADMAN, J. W. C., draper, Boston Spa.
1823.—PADMAN, THOMAS. Many years in Australia.
1838.—PADMAN, WEBSTER. Died in 1839.
1877.—PAGE, W. J.

1862.—PALMER, ALBERT THOMAS, is the son of the Rev. Jabez Palmer, mentioned before. He entered the Grove in 1862, where he only remained a short time. After devoting himself to office work for a while, he decided upon entering the ministry, and in 1879 was ordained pastor of the Congregational Church at Marden in Kent, where he still remains.

1858.—PALMER, ALFRED J., *J.Sc., L.M.*, is the son of the Rev. Jabez Palmer, who entered the Wesleyan ministry in 1837, and who, after labouring for more than thirty-five years, is now a supernumerary in London. His son Alfred was a Grove scholar, and consecrated himself to Christ when but ten years of age, and began to preach when quite a youth wearing a jacket. He afterwards became assistant to his father in the towns of Romford and Barking, preaching with such acceptance that his services were eagerly sought after. He has had three brothers in the ministry, who were also Grove boys, viz., Frederick W., Albert Thomas, and Augustus Septimus, who will also be noticed. The subject of the present sketch, after passing his B.A. examination (London), was ordained a Congregational minister, and in 1870 became the pastor of the Congregational Church at Folkestone, succeeding the

Rev. E. Cornwall. It is recorded that the church and congregation over which he has presided for fourteen years have enjoyed during that period uninterrupted peace and prosperity. The same authority which makes the statement also says that Mr. Palmer is one of the ablest preachers and most promising men in the Congregational Union.

1866.—PALMER, AUGUSTUS SEPTIMUS, was the seventh son of the Rev. Jabez Palmer, before named, and was a scholar at the Grove for about a year when he was transferred to Kingswood, and afterwards became an assistant master at the Grove. Like his elder brother, Alfred, he joined the Congregational ministry, and in 1881 was ordained at Greenwich as pastor of Greenwich Road Tabernacle, the memorial stone of which was laid by Rowland Hill more than a hundred and thirty years ago. His ministry, which only extended over twelve months, was most successful, when he was cut off by death at the early age of twenty-five years.

1862.—PALMER, FREDERICK WILLIAM HENRY, entered the Grove, remaining there two years. He subsequently spent several years at the Cathedral Grammar School at Rochester; and after taking his B.A. at Oxford was ordained as curate of New Barnet. In 1875 he was elected head master of the Grammar School, Snettisham, King's Lynn, and took his M.A. in 1878.

1871.—PARKER, CHARLES, civil engineer, America.
1875.—PARKER, ED. G., City Bank, London.
1872.—PARKER, JOHN L., mining engineer, Staffordshire.
1877.—PARKER, R. H., analytical chemist, Liverpool.
1859.—PARKER, S. H.
1876.—PARKER, THOMAS L., with a merchant, Auckland, New Zealand.

1849.—PARKES, HENRY.
1856.—PARKES, JAMES C.
1859.—PARKES, STEPHEN. Wesleyan ministry, 1870.
1849.—PARKES, WILLIAM.
1875.—PARSONS, LITLEY J.
1861.—PARSONSON, GEORGE.
1859.—PARSONSON, JOHN E.
1865.—PARSONSON, JOSEPH M.
1867.—PARSONSON, THOS., *J.Sc.* Army Hospital Corps, Aldershot.

1864.—PARSONSON, WILLIAM A.

1864.—PARSONSON, WILLIAM GEORGE. Wesleyan ministry, New Zealand.

1876.—PATER, ED. R.

1821.—PATTISON, JOHN GILBERT, Manchester warehouse. Dead.

1816.—PATTISON, RICHARD, journalist, Liverpool. Dead.

1825.—PATTISON, THEOPHILUS, Manchester warehouse. Dead.

1876.—PEARCE, ABRAHAM.

1829.—PEARSE, THOMAS M. Died at Bradford.

1855.—PEARSON, C.

1852.—PEARSON, GEORGE S.

1847.—PEARSON, J. M.

1823.—PEARSON, JOHN, bank manager, York.

1838.—PEARSON, JOHN.

1829.—PEARSON, JOSIAH } At the beginning of the present

1834.—PEARSON, THEOPHILUS } century, there lived at the then
lovely village of Harpenden, in Hertfordshire, a worthy couple, known
as Barnard and Ann Kelby, who were devoted members of the Estab-
lished Church, and who had three charming daughters. After a while
the Methodists obtained a footing in the village, and preaching was
established, which was attended by two of the young ladies—at first
out of curiosity. Their minds being seriously impressed with what
they heard, they began to attend the five o'clock morning prayer
meetings, stealing quietly out of the house frequently in the depth of
winter. They shortly after became members of the Wesleyan
Society, and subsequently a young preacher named William Pearson
being introduced to them, one of them became his wife. The second
young lady afterwards was married to the author's father. Mr. William
Pearson had three sons, who went to Woodhouse Grove; the eldest,
Josiah, being afterwards bound as an apprentice to Mr. Gustavus
Jordan, draper, of Luton; the second, Theophilus, becoming the
apprentice of Mr. Rheinart, chemist, of Hull; whilst the third,
Samuel, was apprenticed to a draper at Manchester, and died about
the age of twenty-three. Josiah and Theophilus both became Wesleyan
ministers, the eldest in 1847, afterwards marrying the sister of his
former master. As he is still living, and is well known in so many
parts of the kingdom, it is needless to say more of him than that owing to
his evangelical fervour, to his marvellous command of language, as well

as to his wonderful gift of description, he seldom preaches to other than crowded congregations. After Theophilus had finished his apprenticeship, he became assistant to the well-known West-end chemists in London, Godfrey and Cooke. His business prospects here were very good, but finding himself secluded to a great extent from Methodist and religious friends and influences, he sacrificed his prospects and came to Manchester, entering the service of his cousin, the author, who was then a chemist. Here he was introduced to the late Rev. F. A. West, who took considerable interest in him, and was the means of his becoming a local preacher. His name was in due course submitted to the quarterly meeting as a candidate for the ministry and accepted. Mr. West's advice as to his sermons was of incalculable benefit to him. I can well remember, after Mr. West had heard him preach, the way in which he advised him as to his matter, to "squeeze it," accompanying the admonition with corresponding motion of the hands as though squeezing a sponge. In prospect of the ministry, whilst living in Manchester, an arrangement was made by which he was able to devote three days a week to study, and in due course he entered Didsbury College, and the ministry in 1851. He was only allowed to "travel" ten years, as he died in 1861, at the early age of thirty-six years. His studies at Didsbury were interrupted by a long and dangerous illness. At the Conference of 1861 he was appointed to Hull, and had just entered upon his new labours in a spirit of earnest devotedness, having at the September quarterly meeting addressed its members in an impressive speech, wherein he declared his determination to work as he had never done before. In the Minutes of Conference for 1862, it is truly said of him: "He was a man of frank, noble, and generous disposition; of brilliant genius and vigorous mind. Not only in public, but in ordinary conversation, he uttered his thoughts in powerful and striking language, and commanded attention by the ardour of his manner. At the very time when his devotion to his work was most complete, and his deepened piety manifest to all, he was suddenly called hence. His short career, bright with rare promise, had awakened expectations of distinguished service in the work of the Gospel." At that time public lectures were given in London by eminent men during the winter at Exeter Hall, in connection with the Young Men's Christian Association; and during the winter before he died, Mr. Pearson was selected to give the third lecture of

the season, the subject which he chose being "Individuality," of which the *Weekly London Review* spoke in high terms.

1825.—PEARSON, SAMUEL, draper, Manchester. Dead.

1870.—PEARSON, SYDNEY, paper manufacturer, Richmond, Yorkshire.

1825.—PEARSON, THOMAS THORPE, manufacturer, Manchester and Bolton.

1837.—PEARSON, THOMAS.

1855.—PECK, W. H.

1845.—PEDLEY, H.

1860.—PEDLEY, JOHN HENRY.

1877.—PEET, REGINALD R.

1875.—PEET, THOMAS ERNEST, Messrs. Cooper, Manchester.

1851.—PEMBERTON, ALFRED E.

1854.—PEMBERTON, ED.

1859.—PEMBERTON, JOHN G.

1859.—PEMBERTON, JOHN H.

1849.—PEMBERTON, S. W.

1847.—PEMBERTON, WILLIAM.

1848.—PENGELLY, JOHN.

1822.—PENMAN, CHARLES.

1818.—PENMAN, HENRY.

1812.—PENMAN, JAMES. Wesleyan ministry, 1826. Died in mission field, 1830.

1845.—PERCIVAL, ALFRED H.

1812.—PERCIVAL, HENRY.

1812.—PERCIVAL, J.

1818.—PHILLIPS, D.

1813.—PHILLIPS, JOHN, grocer, Pontefract.

1863.—PICKWORTH, FELIX HENRY, printer and publisher, *Willesden Advertiser*.

1872.—PICKWORTH, FRED. FISHER. Died at Thornley, Durham, 1878.

1877.—PIERCE, EL.

1866.—PIERCY, GEORGE.

1865.—PIERCY, JOHN WM., M.Sc., LL.B. (London). Solicitor, Huddersfield.

1830.—PIGGOTT, JOHN.

1821.—PILTER, JAMES. Died at Melbourne, 1879.
1838.—PILTER, JOHN MEASE. Wesleyan ministry, 1856.
1820.—PILTER, ROBERT, printer, Birmingham.
1826.—PILTER, THOMAS, manufacturer and importer of agricultural implements. Chevalier of the Legion of Honour, Paris.
1824.—PINDER, EDWARD B. Wesleyan ministry, 1841. Died in 1878.
1822.—PINDER, THOMAS, potter, Burslem.
1867.—POGSON, JOHN, draper, Louth.
1842.—PONTEFRACT, J. A. Dead.
1849.—PONTEFRACT, WESLEY.
1835.—PORTER, EDWIN B.
1860.—PORTREY, JABEZ B.
1859.—PORTREY, RICHARD W., *M.M.*, *B.M.*, *C.Sc.*, *B.A.* (London). Dead.
1867.—PORTREY, ROBERT N.
1875.—POSNETT, EDWARD.
1834.—POSNETT, J. LEONARD. Wesleyan ministry, 1850; supernumerary, Waterloo.
1835.—POSNETT, JOSEPH. Wesleyan ministry, 1849.
18.—POSNETT, ROBERT. Wesleyan ministry, 1855; supernumerary, Ilkley.
1840.—POSNETT, WILLIAM. Died in 1847.
1857.—POVAH, CHARLES, Insurance Actuary. Associate of Institute of Actuaries of Great Britain and Ireland.
1846.—POWELL, ED.
1852.—POWELL, FRED. N. Australia.
1847.—POWELL, JOHN G.
1846.—POWELL, T. W.
1846.—POWELL, W. S. Australia.
1875.—PRESCOTT, F. W.
1836.—PRESCOTT, JAMES, merchant, Manchester.
1832.—PRESCOTT, PETER. Wesleyan ministry, 1845; supernumerary, Bristol.
1831.—PRESCOTT, THOMAS.
1828.—PRESCOTT, WALTER, clergyman of Methodist Episcopal Church, U.S.A.
1873.—PRESTON, JOHN W., junior master of Epworth College, Rhyl.

1822.—PRESTON, NATHANIEL.
1871.—PRIESTLEY, ED. B.
1851.—PRIESTLEY, HENRY, B.A. (London). Barrister, London.
1847.—PRIESTLEY, JOHN HESSELL, solicitor, Barton-on-Humber.
1865.—PRIESTLEY, JOSHUA, solicitor, Accrington.
1846.—PRIESTLEY, SAMUEL, B.A. (London). Died in 1875.
1853.—PRITCHARD, F. W.
1874.—PRITCHARD, J. T.
1853.—PRITCHARD, JOHN.
1857.—PUDDICOMBE, THOMAS. Wesleyan ministry, 1874.
1851.—PUGH, J. W. E.
1851.—PUGH, THOMAS W.
1852.—QUICK, WILLIAM HENRY.
1835.—RABY, JOHN M., *C.Sc.* (See Head Masters.)
1835.—RABY, THOMAS. Wesleyan ministry, 1850.
1862.—RADCLIFFE, FRED. A.
1862.—RADCLIFFE, WILLIAM T., *M.Sc.*
1860.—RAILTON, GEORGE SCOTT.
1830.—RAMM, HENRY, farmer, Norfolk.
1838.—RAMM, JOHN J., Doncaster.
1844.—RANDERSON, ROBERT.
1862.—RANDERSON, WILLIAM HENRY.
1869.—RANDES, JOHN S., metal broker, Manchester.
1831.—RANSOM, HENRY. Died in 1844.
1839.—RANSOM, JOHN S.
1842.—RANSON, ED.
1843.—RANSON, JAMES.
1842.—RANSON, JOHN.
1875.—RASPASS, J. C. T.
1848.—RATCLIFFE, RICHARD.
1816.—RATCLIFFE, THOMAS, eminent physician, London.
1852.—RATTENBURY, H. O. Wesleyan ministry, 1863.
1846.—RATTENBURY, J., Leeds. Out of business.
1848.—RATTENBURY, S. Died in 1877.
1855.—RAWLINGS, R. D.
1822.—RAWSON, JAMES.
1823.—RAWSON, J.
1850.—RAYNER, ALEXANDER C.

1827.—RAYNER, JOHN, Leeds.
1832.—RAYNER, JOSEPH.
1833.—RAYNER, WILLIAM, M.R.C.S., New Zealand. Dead.
1849.—RAYNER.
1871.—REACHER, J. W., principal clerk, Lombard-street Bank, London.
1812.—REECE, RICHARD M., solicitor, London, served his articles with the same solicitor in Preston as W. Atherton, and has conducted a successful practice in London for some years. He was always an unostentatious man, but master of his profession, and married the sister of the Right Hon. W. H. Smith, First Lord of the Admiralty in Lord Beaconsfield's Cabinet, and who is I believe a trustee of Queen-street Chapel, London.
1812.—REVEL, WILLIAM.
1815.—REYNOLDS, HENRY.
1812.—REYNOLDS, JOSHUA.
1812.—REYNOLDS, WILLIAM. Died abroad.
1872.—RHODES, BERNARD CL., solicitor's articled clerk, Padiham.
1868.—RHODES, JOHN TERTIUS, articled pupil, engineer, Manchester.
1869.—RHODES, SYDNEY, *J.Sc.*, B.A. (London). Solicitor, Padiham.
1854.—RICHARDS, J. D.
1854.—RICHARDS, SAMUEL M.
1857.—RICHARDSON, JAMES.
1849.—RICHARDSON, JOHN B.
1862.—RICHARDSON, JOSEPH.
1868.—RICHARDSON, J. R.
1852.—RICHARDSON, WILLIAM.
1850.—RICKETTS, JAMES.
1857.—RICKETTS, JOSEPH.
1862.—RIDSDALE, ARTHUR S.
1867.—RIDSDALE, GEORGE R.
1842.—RIGG, ALFRED. Wesleyan ministry, Australia.
1834.—RIGG, CHARLES W. Drowned at Vancouver's Island, 1884.
1847.—RIGG, EDMUND, *C.Sc.* General superintendent of North Ceylon Wesleyan Mission.

1842.—RIGG, FR. F., *C.Sc.*, T. C., Dublin. Head of a large school at Southport.

1824.—RIGG, JOHN CLULOW, was the son of the Rev. John Rigg, who entered the Wesleyan ministry in 1808, and died in 1857. Mr. Rigg, the father, married twice, his first wife being a daughter of the town clerk of Macclesfield, named Clulow, who was closely related to the lawyer of that name, who was a friend of Mr. Wesley's. John Clulow was her only child; Mr. Rigg's other sons being by his second wife. Hence the subject of this notice was half-brother to the Rev. Dr. Rigg. After leaving the Grove, where he was my contemporary, he was apprenticed to a surgeon at Macclesfield, and afterwards became an assistant to a medical man at Barton-on-Humber. Like many other men of genius, he was not blessed with the grace of patiently waiting for convenient opportunities, but rather prematurely married when he was hardly twenty-one years of age. He was enabled to live on means which he inherited from his grandfather, and he resided at Birmingham. He there became converted, and was appointed a class-leader. He was afterwards for several years confidential clerk to Mr. Kell, a stock-broker at Birmingham. In his private correspondence he had a remarkably racy and picturesque style of writing. During the winter of 1847-8 the post of editor of the "Watchman" became vacant, and Mr. Arthur, who had heard some of his letters to his brother read, was so struck with them that he mentioned him to the Rev. John Scott, who was connected with the "Watchman." The directors requested Mr. Rigg to write two leaders on given topics, the result being that he was appointed editor, in January, 1848. He was a man of rare gifts and accomplishments, and of subtle intellect. The ability with which he conducted the "Watchman" was well known by its readers. On the morning of June 5th, 1868, he was taken ill, and, though so unwell, he sent for the morning newspapers and began to mark them for reference, when he was interrupted by severe pangs, and he died the same evening.

1854.—RIGG, WALTER M. Dead.

1828.—RILEY, ED. B.

1830.—RILEY, WILLIAM.

1865.—RIPON, CHRISTOPHER W., Manchester and Liverpool District Bank, Hanley.

1874.—RIPON, H. W., London and North-Western Railway Company, Colwyn Bay.

1867.—RIPPON, JOSEPH M., Manchester and Liverpool District Bank, Manchester.

1874.—RIPPON, T. J., Manchester and Liverpool District Bank, Congleton.

1877.—RISING, HENRY ARTHUR, draper, London.

1828.—ROADHOUSE, DAVID, pupil of Mr. George Morley, M.R.C.S., Leeds. Died in 1838.

1825.—ROADHOUSE, J. W., bank accountant, Leeds.

1831.—ROBERTS, J.

1834.—ROBERTS, JOHN, Fellow of Magdalen College, Cambridge. Barrister-at-Law. Died in 1879.

1831.—ROBERTS, JOSEPH, Manchester and Salford Bank. Died in 1865.

1839.—ROBERTS, JOSEPH.

1875.—ROBERTS, W. E.

1853.—ROBERTS, W. M.

1864.—ROBINSON, ED. C.

1835.—ROBINSON, F.

1853.—ROBSON, JOHN F.

1850.—ROBSON, W. F.

1858.—RODHAM, JOHN S.

1875.—RODMAN, SYDNEY.

1863.—ROEBUCK, ALFRED.

1859.—ROEBUCK, GEORGE.

1859.—ROEBUCK, JOS. C.

1861.—ROEBUCK, WILLIAM.

1812.—ROGERS, JOHN.

1818.—ROGERSON, THOMAS. Wesleyan ministry, 1831. Died in 1855.

1812.—ROUGHT.

1814.—ROUGHT, ROBERT C.

1853.—ROWE, ALFRED S., chemist. Died in 1869, aged twenty-three years.

1855.—ROWE, FRED. JAMES, *C.Sc.*, was at the Grove six years. After being a scholar of Christ's College, Cambridge, where he took his degree of M.A., he went to India, and became professor of English literature at Hooghly. He is now professor in the University of Calcutta, and Inspector of Schools. In conjunction with

Mr. W. T. Webb, he is author of a work, published in India, known as "Hints on the Study of the English Language," and is also author of several books used in the schools of India, as well as editor of a monthly magazine entitled "The Indian Review." He is the brother of the Rev. Theo. B. Rowe, head master of Tunbridge School.

1867.—ROWE, GEORGE H., commercial traveller, Stamford.

1843.—ROWE, SAMUEL EVANS. Wesleyan ministry, 1857. Now in South Africa.

1848.—ROWE, T., accountant, Bolton.

1841.—ROWE, THEO. B., *C.Sc.*, M.A. (Cambridge), thirty-first wrangler, 1856. Head master of Tunbridge School.

1870.—ROWE, W. H., Bradford trade.

1844.—ROWLAND, H.

1856.—ROWSE, F.

1876.—RUNDLE, W. C.

1853.—RYAN, JOHN J.

1858.—SACKETT, ED. G.

1853.—SAMUEL, ELIJAH.

1855.—SAMUEL, J.

1865.—SANDERSON, R. Z.

1864.—SANGER, JOS.

1822.—SARGENT, BENJAMIN.

1815.—SARGENT, EBENEZER. Many years at Low Moor Iron-works.

1812.—SARGENT, JOHN. Baptist ministry. Died at Newark.

1814.—SARGENT, W. H. "Left to hear Dr. Clarke preach the first missionary sermon at Bristol, September 6th." Wesleyan ministry, 1832. Governor of Kingswood, 1867. Supernumerary at Southport.

1861.—SATCHELL.

1837.—SAVAGE, J. W. Wesleyan ministry, Canada.

1832.—SAVAGE, ROBERT.

1830.—SAVAGE, THOMAS.

1829.—SAVAGE, WILLIAM. Wesleyan ministry, Canada.

1866.—SAVERY, JAMES W., B.A. (Cambridge). Head master of Helston Grammar School.

1867.—SAVERY, JOHN M., B.A., St. Catherine's College, Cambridge.

1876.—SCADDING, SAMUEL W.

1828.—SCHOFIELD, WILLIAM S.
1860.—SCHOLES, C. S.
1855.—SCHOLES, J.
1872.—SCOTT, ALBERT G.
1866.—SCOTT, HENRY A. Wesleyan ministry, 1879.
1834.—SEGEWICK, GEORGE.
1831.—SEGEWICK, JOHN.
1815.—SEGEWICK, JOS.
1828.—SEGEWICK, THOMAS.
1818.—SEGEWICK, WILLIAM.
1873.—SELLERS, HENRY B.
1873.—SELLERS, W. E.
1849.—SHARMAR, J. P.
1853.—SHARMAR, THOMAS.
1830.—SHAW, BARNABAS, teacher, South Africa.
1871.—SHAW, CHARLES.
1841.—SHAW, DANIEL.
1868.—SHAW, ED. ALLEN. Wesleyan ministry, Canada.
1833.—SHAW, MATTHEW BENJAMIN, son of William Shaw, missionary to Africa.
1840.—SHAW, SAMUEL.
1861.—SHAW, THOMAS P.
1862.—SHAW, WILLIAM B.
1861.—SHAW, W. HEMMINGWAY. Wesleyan ministry, 1877.
1827.—SHAW, WILLIAM MAW, who was at the Grove six years, is the son of the well-known William Shaw, the late successful South African missionary, who entered the ministry in 1820, and died in 1872. On leaving England for the distant scene of his labours, he left his son, William, in the care of an aunt, with a special request to send him to Woodhouse Grove School. This she did, and afterwards, being a member of the Established Church herself, she naturally brought up her *protégé* for the Church. In due course he went to Cambridge, where he became a Foundation Scholar of Sidney Sussex College, and where he obtained his degree of M.A. After holding the curacy of St. Michael's, Highgate, for more than twelve years, he is now the vicar of Yealand Conyers, near Carnforth, in North Lancashire. Mr. Shaw takes the name of Maw from his mother, whose family was an old Lincolnshire yeomanry one. Mr. Shaw has published his views in

a work entitled "The Scriptural Harmony between Private Judgment and Church Authority, as chiefly apparent from the four Gospels." It will be seen from his words, which are quoted in the chapter on "Religious Life," that he is quite in favour of Methodist class-meetings, and esteems them highly as a means of grace.

- 1876.—SHEARD, ARTHUR H.
- 1875.—SHEARD, SAMUEL E.
- 1863.—SHEARD, W. C.
- 1876.—SHEARMAN, A. T.
- 1863.—SHEARMAN, ALFRED.
- 1858.—SHEARMAN, W.
- 1877.—SHEARN, H. F.
- 1877.—SHIPHAM, B., banker's clerk, Manchester.
- 1871.—SHIPHAM, CH. ED.
- 1835.—SHIPMAN, ALEXANDER J., draper. Died in 1848.
- 1841.—SHIPMAN, CALEB, master at Taunton. Died in 1867, aged thirty-six years.
- 1836.—SHIPMAN, JOHN J., chemist, Boarding House, Bournemouth.
- 1828.—SHIPMAN, SAMUEL A. Wesleyan ministry, 1840. Died in 1843.
- 1852.—SHREWSBURY, A. R. B.
- 1854.—SHREWSBURY, E. R.
- 1876.—SHREWSBURY, J. WESLEY S.
- 1835.—SHREWSBURY, JOHN V. B., *C.Sc.* Wesleyan ministry, 1849.
- 1835.—SHREWSBURY, JOSEPH, *C.Sc.*
- 1837.—SHREWSBURY, JOSEPH, *C.Sc.*
- 1857.—SHREWSBURY, S. P.
- 1849.—SHREWSBURY, W. R. C.
- 1815.—SIMMONITE, THOMAS.
- 1845.—SIMPSON.
- 1848.—SIMPSON, BROUUGH.
- 1853.—SIMPSON, CHARLES WILLIAM, captain in merchant service, Liverpool.
- 1875.—SIMPSON, ED. O.
- 1851.—SIMPSON, JOHN.
- 1852.—SIMPSON, JOHN T., chief clerk for timber merchant, Hull.

1816.—SIMPSON, SAMUEL. Wesleyan ministry, 1832; supernumerary, Lytham.

1849.—SIMPSON, SAMUEL, *C.Sc.* Wesleyan ministry, 1866.

1871.—SIMPSON, THOMAS S., B.A. (Cambridge). Solicitor, Huddersfield.

1867.—SIMPSON, WILLIAM A.

1870.—SIMPSON, W. B., *J.Sc.*

1862.—SINCLAIR, W. BURDWOOD, Military Works, Allahabad, India.

1825.—SKELTON, JOHN.

1834.—SKELTON, JOSEPH.

1818.—SLACK, BENJAMIN. Wesleyan ministry, 1829. Died in 1868.

1828.—SLACK, EDWARD.

1876.—SLACK, JOHN E.

1853.—SLACK, J. KERSHAW.

1849.—SLACK, JOHN L.

1855.—SLACK, J. W.

1870.—SLACK, THEODORE.

1812.—SLACK, THOMAS, fellow apprentice with Mr. J. M. Hare to Mr. Nicholls as a printer.

1874.—SLACK, WILLIAM H.

1832.—SLATER, BARNARD.

1871.—SLATER, WILLIAM A., *B.Sc.* (London). Medical student.

1849.—SLEIGH, F. E.

1843.—SLEIGH, ROGER, chemist, Morley, near Leeds.

1824.—SLUGG, EBENEZER K., draper, Manchester.

1822.—SLUGG, JOSIAH THOMAS. [The author feels that his readers may possibly be interested by a brief account of his own life, which he gives to shew how much he owes to his school, and to Mr. Parker in particular, for what has been most precious in his experience.] He is the son of the late Rev. Thomas Slugg, who entered the Wesleyan ministry in 1804, and died in 1856. He remained at Woodhouse Grove six years, during the latter part of which he attended the science lectures of Mr. Parker. From him he derived some knowledge of and love for astronomy and optics. On leaving school he was apprenticed to a chemist in Manchester, where he subsequently entered into that business. For several years his attachment to the sciences mentioned lay dormant, but was at length aroused by his reading a little work by the late Dr. Dick, on the

construction of the telescope. On this he made an astronomical telescope, the body being constructed of pasteboard, with which he saw the moons of Jupiter for the first time. He afterwards constructed one of tin; and in the belief that many would be glad to know how to make the same, he inserted a letter in the *Manchester Guardian* and in the *Examiner*, giving the necessary instructions. The letter was copied into the *Times*, and many other journals; and in a short time the author was inundated with letters on the subject. From these he perceived that there was a great desire on the part of the public to possess cheaper achromatic telescopes for astronomical purposes than could then be procured, one which would shew Saturn's rings, at that time costing at least £10. He resolved upon attempting to supply such desideratum. After publishing two modest little volumes, the first entitled "The Stars and the Telescope," which described the heavenly bodies as seen by means of a telescope, and the second describing the construction of that instrument, he announced his ability to supply telescopes which would shew Saturn's rings for £3, and larger sizes in proportion. The matter was taken up by the public and by many persons of eminence, amongst whom may be mentioned the late Earl of Durham; the Hon. Mrs. Ward, authoress of "Telescope Teachings;" Mr. (now Sir) E. J. Reed; Mr. William Little, the proprietor of a popular scientific weekly periodical, who, unsolicited, inserted an article on the subject; Mr. Richard Proctor, the now eminent astronomer, who, by means of a telescope supplied by the author, saw the ice and snow on the planet Mars for the first time; and by several dignitaries of the Church of England, &c. In 1866, the author was elected a Fellow of the Royal Astronomical Society, and for many years he has given lectures on various scientific subjects. Besides the two little volumes already mentioned, the author afterwards published a larger work, entitled "Observational Astronomy," which contains twenty maps of the stars, with descriptions of the constellations. He is also the writer of "Reminiscences of Manchester Fifty Years ago," published in 1880. He has been a local preacher for more than forty years.

1865.—SMAILES, F. W.

1862.—SMAILES, RICHARD C., *B.M., C.Sc.* Medical student, Leeds. Died in 1875.

1858.—SMAILES, THOMAS.

1859.—SMALLWOOD, HENRY.

1856.—SMART.

1828.—SMETHAM, RICHARD. Wesleyan ministry, 1848. Died in 1875.

1839.—SMETHAM, WILLIAM.

1862.—SMITH, ALFRED O., B.A. Wesleyan ministry, 1872.

1843.—SMITH, C. C.

1854.—SMITH, CHARLES WILLIAM.

1862.—SMITH, CLARENCE, is the son of the late Rev. Dr. Gervase Smith, who was president of the Wesleyan Conference in 1875, and who entered the ministry in 1844, and died in 1882. In 1883 the subject of this sketch became sheriff of London for twelve months, and, it was said, was one of the youngest sheriffs ever known. After he left the Grove, he was trained for business pursuits, and is now the senior partner in the firm of Clarence and Gervase Smith, stock and share brokers, London. He is the nephew of Dr. Edward Smith, physician to the Local Government Board. Mr. Smith has taken an active part as a layman in the management of Wesleyan affairs, and has been elected several times a member of the Mixed Conference.

1833.—SMITH, ED.

1876.—SMITH, FREDERICK.

1812.—SMITH, GEORGE. A "good fellow." A chemist.

1863.—SMITH, GEORGE A. H.

1863.—SMITH, GEORGE ED., clerk, London.

1838.—SMITH, HENRY.

1836.—SMITH, JAMES.

1864.—SMITH, JAMES E.

1831.—SMITH, JOHN.

1873.—SMITH, JOHN.

1834.—SMITH, JOHN N.

1873.—SMITH, JOHN W.

1839.—SMITH, R.

1877.—SMITH, S. H.

1869.—SMITH, THOMAS READER, *M.Sc.*, manager of colliery.

1857.—SMITH, THORNLEY, printer, London,

1858.—SMITH, WESTMORE. Wesleyan ministry, 1875.

1819.—SMITH, WILLIAM B., clergyman of English Church, Birmingham. Dead.

1828.—SMITH, WILLIAM.

1826.—SMITHSON, JOHN.

1875.—SOPER, W. H.

1862.—SPENCER, B. C. Wesleyan ministry, 1877.

1875.—SPILSBURY, F. H.

1875.—SPRATT, EDWARD.

1835.—SQUANCE, T. C., accountant, Sunderland.

1815.—STAMP, EDWARD B., son of Rev. J. Stamp.

1840.—STAMP, EDWARD.

1820.—STAMP, GEORGE J.

1812.—STAMP, JOHN S. } were sons of the Rev. John

1812.—STAMP, WILLIAM WOOD } Stamp, who was a governor of
the school, and of whom a sketch has been given. They were amongst
the eight boys who were present on the day of opening, as already
stated. Three very interesting letters from John to his father, written
soon after the opening of the school, and which are the property of the
Rev. E. B. Keeling, will be found copied in the Appendix. They
both entered the Wesleyan ministry, and the younger rose to eminence.
John S., the elder of the two, entered the ministry in 1821, in which
he remained for twenty-seven years. In 1842 he became the editor's
assistant, the principal editor being the Rev. George Cubitt. This
post he retained for six years, when circumstances occurred which led
him to terminate his connection with the Wesleyan body in 1848, and
he died during a voyage to Australia, a few years after. William
Wood, the younger brother, gave evidence of his application and
ability whilst a scholar at the Grove, for he was the first scholar to
whom an extra year was offered on payment of something like the
cost. There is a record in the minute-book of the committee that an
extra year was offered to him on payment of £20, the boy being
described as "diligent," and of "extraordinary talents and attainments."
The father, however, declined the offer. William Wood Stamp
entered the Wesleyan ministry in 1823, became D.D., and in 1860
was elected president of the Conference, and died in 1877.

1826.—STANLEY, EDWARD. Went to sea. Drowned.

1818.—STANLEY, HENRY, grocer, Stourport.

1815.—STANLEY, JACOB. Wesleyan ministry, 1829; supernumerary at Clapham.

1818.—STANLEY, SAMUEL, chemist, Bradford. Died in 1883, aged
seventy-two.

1816.—STANLEY, THOMAS, printer, Dudley.

1821.—STANLEY, THOMAS, steel manufacturer, Sheffield. Retired.

1875.—STARTUP, GEORGE ED.

1877.—STARTUP, J. C.

1845.—STATON, R., Manchester business.

1814.—STEPHENS, JOHN.

1813.—STEPHENS, JOSEPH RAYNER, was the son of the Rev. John Stephens, who was himself a remarkable man. The latter in his youth was employed in the mines of Cornwall. His mind, however, burst through all difficulties, and when little more than twenty years of age he was called to the ministry. In 1827, he was elected president of the Conference. His son, Joseph Rayner, was one of the earliest scholars at the Grove, entering it during the second year of its existence. In his youth, in Manchester, he formed a friendship with Harrison Ainsworth, the novelist. In 1825 he entered the ministry; and the following year he went to Stockholm, as a missionary, where he remained four years. At the Conference of 1832 he was stationed at Ashton-under-Lyne, and while there he became connected with active political organisations, and especially with the Disestablishment movement, and hence became embroiled with the Conference. The result was that he separated from the Connexion. He then joined the Chartist movement, attaching himself to the Physical Force section. He soon became a leader of the Chartists, sometimes, with great force, addressing crowds of many thousands. He was led to use violent language, and was in consequence arraigned at the Chester Assizes in 1839. He defended himself in a speech of five hours' duration, but was sentenced to eighteen months' imprisonment. After leaving prison, he gathered a congregation, to whom he ministered for many years at Stalybridge. It has been stated that his views became considerably modified in later years. In 1862, at the great jubilee celebration at Woodhouse Grove, when many old boys and ministers attended, he was also present, and, on the invitation of the chairman, addressed the meeting. I well remember that he was kindly received. Four years before his death he resigned his ministerial position. He departed this life on the 18th of February, 1879, in the seventy-sixth year of his age. Mr. Stephens seemed to drop quietly out of the world, but in his lifetime he had been widely known, and by the masses of the Lancashire towns much thought of. He had great abilities, and was a

powerful speaker and a ready writer, editing for some time "The People's Magazine" and the "Champion." He was a linguist of no mean order. In Scandinavian literature he was a specialist. His younger brother, George, imbibed a similar love for the same literature, and successfully translated "Frithiof's Saga." George became a professor at Copenhagen, and died a few months since.

1875.—STEPHENSON, ARTHUR R.
1838.—STEPHENSON, EWENS, Wesleyan missionary, Australia.
1852.—STEPHENSON, FRED.
1847.—STEPHENSON, HENRY.
1847.—STEPHENSON, JOHN.
1877.—STEPHENSON, J. H.
1877.—STEPHENSON, STUART.
1876.—STEPHENSON, THOMAS.
1875.—STEPHENSON, THOMAS APPLEBY, surgeon, Nottingham.
1821.—STEPHENSON, WILLIAM.
1837.—STEPHENSON, W. F.
1867.—STEPNEY, FRED. H.
1863.—STEPNEY, W. H.
1822.—STEVENSON, HUMPHREY. Died at Hartlepool.
1851.—STEVENSON, JOHN.
1853.—STEVENSON, WM., B.A. (London). Wesleyan ministry, 1867.
1837.—STEWART, ALFRED.
1828.—STEWART, EBENEZER.
1832.—STEWART, GEORGE.
1842.—STEWART, WILLIAM D.
18.—STINSON, CHARLES S., army surgeon, America.
1851.—STINSON, JOHN T. R., Educational Department, Toronto.
1846.—STINSON, JOSEPH H. Wesleyan ministry, Canada.
1857.—STOKES, ED.
1859.—STOKES, HENRY.
1853.—STOKES, JOHN T.
1841.—STOKOE, JOHN, chemist, Doncaster.
1845.—STOKOE, THOMAS.
1849.—STOKOE, W. E.
1827.—STONER, JOSEPH ROBERT.
1828.—STONER, THOMAS.
1847.—STRACHAN, GEORGE. Drowned at Burton-on-Trent, in 1859.

1845.—STRACHAN, J. LAWSON, agent, Manchester.

1830.—STRACHAN, JAMES W. Died at sea, 1840.

1840.—STRACHAN, JOHN MILLER (now the Right Rev. Dr. Strachan, Bishop of Rangoon), is the son of the late Rev. Alexander Strachan, who entered the Wesleyan ministry in 1815, and died in 1865. The father possessed a mind well furnished not only upon ecclesiastical and theological questions, but also upon scientific and general subjects, of which he gave ample proof in his writings and public addresses. In 1857 the son entered St. Augustine's Missionary College at Canterbury, and, after spending three years there, in 1860 was sent out by the Society for the Propagation of the Gospel as a missionary to Madras. He entered upon his work with enthusiasm and zeal, and soon became known as a hard-working labourer in the mission-field. He had not been engaged in the work very long before he discovered what a help it would prove to him if he were able to practice the healing art as well as the preaching art,—if he could heal the body as well as the soul. He accordingly studied the science of medicine, as far as the means at his command in Madras allowed. Not content with the limited skill to which he might attain there, he afterwards returned home in order to study medicine at Edinburgh. Here he succeeded so well that, in 1869, he obtained the gold medal for his thesis, the subject of which was "Pathology, and the History and Functions of the Cerebellum;" and at the same time he obtained the degree of M.D. He then returned to India, and worked with still greater ardour, feeling now that he could wield a power unknown to him before. Such was his well-deserved success that it attracted the attention of the Church authorities, and in 1882 he was consecrated Bishop of Rangoon, in India. The ceremony of consecration was performed in Lambeth Palace by the Archbishop of Canterbury, assisted by the Bishops of London, Winchester, Ely, and other bishops. He is labouring this day not only as a medical missionary, but combines in his own person the offices of bishop and physician.

1843.—STRACHAN, THOMAS, B.A. (Oxford). Clergyman of English Church at Theddingworth, Rugby.

1838.—STRACHAN, WILLIAM, chemist. Died in 1848.

1841.—STRAWE, WILLIAM H., cashier in Manchester warehouse.

1838.—STRONG, CHARLES. Left to go with father and brother to America.

1838.—STRONG, ROBERT. Left to go with father and brother to America.

1828.—SUGDEN, EBENEZER.

1863.—SUGDEN, EDWARD H., B.A., B.Sc., *M.M.*, *B.M.*, *C.Sc.*, is the son of the Rev. James Sugden, who entered the ministry in 1846, and who, after a very useful career, retired in 1882 from active work, and now resides at Scarborough. Edward Sugden, having obtained at the Grove a Conference Scholarship, remained there till 1870. He then became a student at Owens College, now the Victoria University, Manchester. He here achieved several brilliant successes, becoming a prizeman also in connection with the London University. In 1874 he entered the Wesleyan ministry, and became assistant classical tutor at Headingley College. This office he retained for seven years, in the course of which he took the degree of B.Sc. (London). In 1881 he entered on circuit work, being appointed to the Eastbrook Circuit, Bradford. Mr. Sugden is remarkable for his versatility. He has taken prizes for eminence in classics, philosophy, science, and other branches of knowledge. He has very frequently appeared in public as a successful "Thought Reader." It is gratifying to add that his varied proclivities have not at all weakened his evangelical fervour.

1871.—SUGDEN, HARRY P.

1869.—SUGDEN, HERBERT J.

1826.—SUGDEN, SAMUEL.

1837.—SUGDEN, STEPHEN.

1829.—SUGDEN, WILLIAM.

1863.—SULLIVAN, GLANVILLE R. O.

1861.—SUMNER, THOMAS J.

1812.—SUTER, SAMUEL, chemist, Halifax (?)

1862.—SUTTON, JOSEPH G.

1862.—SUTTON, WILLIAM G.

1874.—SWANNELL, CH. H.

1865.—SYKES, ARTHUR E., solicitor, London.

1856.—SYKES, FRED. W., contractor, Rushworth, Australia.

1825.—SYKES, JOHN, was at the Grove four years, and is the son of the late Rev. George Sykes, jun., thus distinguished from another minister of the same name, who was very eccentric; once, it is said, sliding down the rail of the pulpit stairs, in order to shew how easy it is for a Christian to backslide, and reversing the operation to shew

the difficulty of returning. The latter minister afterwards left the Methodist Connexion and joined another body of Christians. Mr. Sykes, jun., entered the ministry in 1807. He was a man of sound judgment, of great diligence, and of promising talents. He laboured as a Wesleyan minister only for ten years, when he was compelled by illness to desist, and died in 1817, in the thirty-fifth year of his age. I well remember John being introduced to the school as the son of a widowed mother. As a youth, he was remarkably gentle and well conducted. After he left the Grove, he continued his studies at a private school for two years longer, and subsequently became articled to Mr. William Stanniforth, surgeon to the Sheffield Infirmary. On the death of the latter, before the completion of his apprenticeship, John was transferred to Mr. Samuel Gregory. After passing the Apothecaries' Hall and the College of Surgeons, he graduated as M.D. at Edinburgh, in 1847. In 1859 he became a member of the London College of Physicians, and a Fellow of the same in 1878. He was elected physician to the Dispensary at Doncaster in 1847; and on its establishment in 1868, he became physician to the Doncaster Infirmary.

1863.—SYKES, JOHN GASKELL, LL.B. Barrister-at-Law, London.
1854.—SYKES, JOSEPH, merchant, London.
1852.—SYKES, THOMAS GASKELL, B.A. President of Martiniére College, Lucknow.
1840.—TABRAHAM, C.
1832.—TABRAHAM, J. W., Hackney.
1831.—TAFT, J. W., clergyman of Church of England.
1850.—TAYLOR, C. E., cornmiller, Liverpool.
1844.—TAYLOR, GEORGE T. Wesleyan ministry, 1855.
1871.—TAYLOR, GEORGE.
1848.—TAYLOR, JOHN KIDSON, buyer, Westheads', Manchester.
1849.—TAYLOR, ROBERT SCOTT.
1847.—TAYLOR, THOMAS.
1877.—TAYLOR, T. M.
1848.—TAYLOR, WILLIAM HENRY, teacher of music, &c., Stockton-on-Tees.
1875.—TAYLOR, WILLIAM P.
1867.—TEAL, FR. A.
1867.—TELFER, JOHN H.
1868.—TELFER, LESLIE V. Died in 1870.

1869.—THOMAS, ARTHUR.
1876.—THOMAS, A. F.
1869.—THOMAS, ERNEST.
1852.—THOMAS, E. R.
1854.—THOMAS, FRED. H. Wesleyan ministry, 1871.
1874.—THOMAS, HENRY EDWARD.
1876.—THOMAS, J. B.
1849.—THOMAS, J. D. Wesleyan ministry, 1859.
1853.—THOMAS, R. P.
1857.—THOMAS, WESLEY, Manchester and Liverpool District Bank, Manchester.
1864.—THOMAS, WILLIAM HENRY, engineer, London.
1876.—THOMPSON, A. F., clerk in a bank.
1817.—THOMPSON, GEORGE, coach builder.
1838.—THOMPSON, JABEZ. Dead.
1839.—THOMPSON, JOHN, cashier, Old Bank, Bradford.
1876.—THOMPSON, JOHN V., undergraduate, Wadham College, Oxford.
1838.—THOMPSON, R. W.
1840.—THOMPSON, SAMUEL.
1842.—THOMPSON, SAMUEL.
1823.—THOMPSON, THOMAS.
1833.—THOMPSON, THOMAS, Australia.
1844.—THOMPSON, THOMAS.
1841.—THOMPSON, WILLIAM B., editor of *Lucknow Witness*.
Formerly manager of Delhi Bank.
1875.—TIDYMAN, JAMES G.
1867.—TINDALL, GEORGE A.
1845.—TINDALL, J. W.
1848.—TINDALL, JOHN. Died from a fall in 1848.
1858.—TINDALL, JOHN E.
1840.—TINDALL, R. ABBEY, clergyman of Church of England, late of Manchester.
1858.—TINDALL, RICHARD. Died during vacation.
1847.—TINDALL, WILLIAM H. Wesleyan ministry, 1860.
1825.—TODD, JAMES.
1850.—TOPHAM, J. W.
1845.—TOTHERICK, J. G.

1842.—TOTHERICK, ROBERT.
1829.—TOWERS, JOHN G.
1812.—TOWLER, ED., draper, Market Rasen.
1819.—TOWLER, WILLIAM. Wesleyan ministry, 1837. Died in
1853.
1854.—TRAKER, JOHN.
1866.—TRANMER, ARTHUR A.
1863.—TRANMER, HERBERT T.
1824.—TRANTER, WILLIAM W.
1839.—TUCK, HENRY.
1843.—TUCK, JAMES.
1855.—TUCKER J.
1853.—TUCKER, J. M.
1858.—TUCKER, SAMUEL.
1849.—TURNER, ALFRED W., *C.Sc.* Wesleyan missionary,
British America. Dead.
1858.—TURNER, CHARLES F.
1849.—TURNER, FR. C.
1875.—TURNER, FRANK E.
1856.—TURNER, GEORGE.
1858.—TURNER, GEORGE O., *M.Sc.* M.A. (London). Head
master at Truro.
1842.—TURNER, JOSIAH.
1860.—TURNER, WOODLAND OWEN, chemist, Pietermaritzburg,
Natal.
1824.—TURTON, CHARLES G. Wesleyan ministry, 1840; super-
numerary at York.
1856.—TURTON, GEORGE.
1827.—TURTON, HENRY, New Zealand.
1818.—TURTON, ISAAC.
1822.—TURTON, JABEZ, draper, Manchester.
1816.—TURTON, JOSIAH, chemist, Leeds.
1840.—TURTON, ROBERT, Knaresborough.
1860.—TURVEY, JACOB H.
1877.—TYACK, LL. N.
1866.—TYSON, ALLISON T.
1877.—VALENTINE, H. W.
1875.—VANES, SYDNEY A.

1812.—VASEY, ED.

1869.—VASEY, FRED. W., mercantile marine.

1859.—VASEY, HENRY J., iron and oil merchant, Newcastle-on-Tyne.

1824.—VASEY, JAMES, draper, Bishop Auckland.

1822.—VASEY, THOMAS, “left with much credit to himself,” was the son of a Wesleyan minister of the same name, who commenced his ministry in 1800, and whose life was cut short by fever in 1818. The son we are speaking of was not quite four years old when this occurred, and hence his earliest recollections were of the sorrows and struggles of a widowed mother, with five little children. She was, however, possessed of noble qualities, which were developed by difficulties. And there is no doubt that what Vasey saw and experienced in his boyhood tended to create in him the feeling of self-reliance and energy, which afterwards characterised him. He learned classics from Samuel Ebenezer Parker, and enjoyed the admirable teaching of John Farrar in French and English. Although he was not a rough, romping boy, but always maintained a certain sobriety and refinement of behaviour, he was yet fond of fun and enjoyed a quiet joke. He happened to be four days older than myself, and was fond of teasing me, playfully accounting for the fact of being oldest on the ground that he was attracted into the world by the music which was being played in the streets at the time of his birth, in celebration of the peace just declared. He displayed great earnestness of purpose. During our last year at the Grove, I got above him once, and only once. The elder boys of the school had received a lecture on the Friday night from Mr. Parker, on astronomy, and about a score of boys stood round Mr. Parker’s desk on the Saturday morning to be examined about it. Vasey, who was at the head of the class, was asked a question and could not answer it, which the next boy could, and had to step into his place. I maintained my position all the Monday following. On the Tuesday morning we had to go up to Mr. Parker’s desk, which was elevated and could be seen by the whole school, when the first boy tripped, and had to come down to be second. There was quite a buzz through the school, “Vasey’s first again.” Referring to Vasey’s schoolboy days, the Rev. Benjamin Gregory, who was at the Grove after Vasey, says: “He had been familiar in boyhood with the fame of Tom Vasey’s academic exploits. At a great public school characters of mark become legendary”

and prehistoric in the course of two or three years after they have left." In Mr. Gregory's Grove days, he says, "'Tom Vasey' was already a myth. His sayings and doings had the bardic charm of a chivalrous antiquity. He was one of the giants of the olden time." We two formed the first class during our sixth year, sitting at a short desk which just held two, and there we translated Cicero and the Greek Testament together. In a letter, which I received from him two years after he left school, he says : "I have been thinking very much about the Grove lately, and the remembrance of the many pleasant days we spent together is the most pleasing part of the retrospect. It gives me much pleasure to look back upon the six years I spent at school, and to think of the little desk at which we passed so many delightful hours in poring over Cicero, &c." A few weeks before Thomas Vasey left the Grove, Mr. Stamp invited him into his study, when he was told that if the committee approved of it, and he and his mother were agreeable, he could remain a year or two longer and teach the younger boys. This offer was respectfully declined by Vasey. On his leaving, Mr. Stamp added in the register opposite his name, "left with much credit to himself." On going to business, his talent and business capacity were soon noticed by his employers, so that he speedily obtained a lucrative and important position in the bank where he was employed. He shortly afterwards became a local preacher, and was very popular, not only in that capacity, but as a speaker at missionary meetings. His first missionary speech was made at Woodhouse Grove School, and is referred to at page 207. He manifested great ability in the ease and fluency with which he sometimes spoke on the spur of the moment. After his death, the Rev. James H. Rigg said of him : "Mr. Vasey was one of the most powerful speakers in the Conference, and was, I think, almost without exception, the ablest and readiest in immediate, unpremeditated reply. I have known him, more than once, rise on the instant to reply to a speech, of the course and character of which he could have had no previous intimation or idea whatever, and deliver a reply which for clear consecutiveness, completeness, and crushing power was a perfect marvel." He entered the Methodist ministry in 1839, at the age of twenty-five, and travelled thirty-two years. It was confidently anticipated that he would be elected president of the Conference in 1871, the year in which he died, the Conference being held that year in Manchester. This honour was denied him, as his serious

illness prevented him being present. He retired with his family to Harrogate, where he died on the 28th of September.

1858.—VASEY, THOMAS E., *J.Sc.* Chemical engineer, London.

1875.—VERCOE, A. W.

1872.—VERCOE, HERBERT.

1876.—VERCOE, LINCOLN.

1832.—VEVERS, WILLIAM.

1875.—VICKERS, BLENCOWE.

1848.—WADDY, BENJAMIN.

1877.—WADDY, E. A.

1812.—WADDY, JONATHAN, M.D., Birmingham. Dead.

1875.—WADDY, J. T.

1812.—WADDY, SAMUEL DOWSLAND, son of the Rev. Richard Waddy, who entered the ministry in 1793 and died in 1853, after a public life of sixty years. The father was a man of intellectual tastes, and to him was entrusted the preparation of the Indices to the subjects and Scripture references of the Wesleyan Hymn Book of a former day, and which still appear with additions in the new one. He was the author of one or two religious works. Samuel Dowland was the second of a family of twelve children. He entered the Grove in its second year, where he remained six years. Of his school-days he himself said that he kept pace with the regular classical routine, and excelled somewhat in mathematics; but that the only distinction he ever obtained at school was a prize awarded for the best poem on the Nativity of Christ. His principal competitor on that occasion was John M. Hare. During the first half of his time at the Grove Jonathan Crowther was the head master, who was succeeded by S. E. Parker. Crowther, as already stated, was very severe in his discipline. Dr. Waddy afterwards said: "When I was a boy at the Grove I was thrashed every day. I have no doubt I generally deserved it; but it was too much—it did no good." On leaving school he was apprenticed to a draper in London, where he was brutally treated. His indentures were cancelled, and young Waddy was apprenticed to his brother Jonathan as a surgeon. Becoming converted he began to preach, and entered the ministry in the year 1825. We are told that his first attempt at preaching was very discouraging. He accompanied the Rev. Ch. Haydon to a workhouse, one Sunday evening, and got on well for a quarter of an hour, when he abruptly stopped, and, looking

at his companion, asked "What next?" "You had better conclude," whispered Mr. Haydon. "I have concluded," he answered. His father, after hearing him, said to him, "Sam, you will never make a preacher." He told him that if he visited the people and shewed sympathy with them, he might be beloved, and might get on well, but a preacher he never would be. Every reader of this book knows how this prophecy was falsified. In 1844 he was appointed governor of Wesley College, Sheffield. At that time a man of administrative ability was needed, and the want was met in Mr. Waddy. He restored the embarrassed finances of the College, enlarged and improved the buildings, affiliated the school with the University of London, and lived to see a large increase in the number of its pupils. In 1862 he again entered on circuit work. Previous to this, in 1859, at Manchester, he was elected president of the Conference. In 1870 he became a supernumerary, and he died in 1876, at the age of seventy-two, after a public life of fifty-two years. Rarely has Methodism possessed a more vigorous preacher. Upon the platform he was often especially effective; as a debater, he was only equalled in Methodism by two or three men. His intellectual sympathies were very varied. At Wesley College he indulged his taste for practical mechanics, being frequently found in the workshop at the lathe. In society he was charming. His geniality and wit were notable. An able judge has written of him: "No one that ever passed a free hour with him in social intercourse could believe that even Sydney Smith was a wittier man, or uttered more pungent or more brilliant *mots*. Every sentence sparkled, every repartee flashed. Now graceful, now caustic, now irresistibly comic and grotesque, the play of his wit was incessant." It must be said that his wit, though sharp as a flashing scimitar, was rarely used so as to wound. By its rapid gleams it chiefly served to enlighten. Beneath his hardest blows there lay an oasis of generous feeling. Some of the father's ability has descended to the children. His son Samuel is M.P. for Edinburgh, and a popular Queen's Counsel. The daughters also are not unknown to fame, Miss Edith Waddy having written on natural history, as well as an interesting biography of her father. His brother Jonathan displayed great aptitude for surgery, and became a physician in Birmingham. His son John is now living, and is an able preacher. Heredity is a powerful principle.

1842.—WALKER, EDWARD.
1871.—WALKER, GEORGE C., master at Kingswood.
1818.—WALKER, J. WESLEY.
1865.—WALKER, O. S.
1852.—WALKER, R. L.
1856.—WALKER, THOMAS J. Drowned in Australia, 1869.
1866.—WALKER, THOMAS P., *M.M., B.M., C.Sc., B.A.* (Cambridge). Master at Leys School.
1868.—WALKER, W. L.
1840.—WALSH, F.
1829.—WALSH, JOHN.
1834.—WALSH, ROBERT, Sunderland. Dead.
1875.—WALTERS, A. R.
1861.—WALTON, J. L., barrister.
1868.—WARD, ARTHUR, *M.M., B.M., L.M., C.Sc.*
1834.—WARD, BENJAMIN, draper, Doncaster.
1865.—WARD, C. A.
1859.—WARD, CH. H. H. Wesleyan ministry, 1870.
1862.—WARD, FRED. W., *M.Sc.*
1858.—WARD, FR. H.
1856.—WARD, GEORGE.
1820.—WARD, JOHN.
1844.—WARD, JOHN.
1845.—WARD, JOHN.
1856.—WARD, JOHN.
1839.—WARD, PHILIP.
1830.—WARD, SAMUEL.
1852.—WARD, WILLIAM LATIMER, *B.M.*
1863.—WARTERS, EDMUND.
1870.—WARTERS, W. A.
1868.—WATERHOUSE, GEORGE E., mill and colliery furnisher, Bradford.
1830.—WATERHOUSE, JOHN, shoe and leather merchant, Leeds. Dead.
1862.—WATERHOUSE, J. BOURNE, M.R.C.S., L.R.C.P., Lutterworth. Died in 1882, aged twenty-nine.
1825.—WATERHOUSE, J. T.
1828.—WATERHOUSE, ROWLAND.

1828.—WATERHOUSE, SAMUEL. Emigrated.
 1861.—WATERHOUSE, SHADFORD T.
 1837.—WATERHOUSE, THOMAS. Wesleyan ministry, 1854.
 1867.—WATERHOUSE, T. B.
 1827.—WATERHOUSE, WILLIAM. Emigrated.
 1865.—WATERHOUSE, WILLIAM L. Died at home in 1866.
 1828.—WATKIN, ROBERT.
 1825.—WATKIN, WILLIAM.
 1873.—WATKINSON, J. MITCHELL, currier.
 1875.—WATKINSON, S. S., engineer.
 1876.—WATKINSON, W. L., ironmonger, Nottingham.
 1878.—WATSON, C. OCTAVIUS, solicitor.
 1840.—WATSON, GEORGE A., surgeon, India.
 1837.—WATSON, JOHN T., Matlock.
 1852.—WATSON, RICHARD, *L.M.*
 1856.—WATSON, ROBERT ADDISON, Queen's College, Oxford.
 1812.—WATSON, THOMAS.
 1875.—WATSON, W. S.
 1842.—WEARS, EBENEZER.
 1866.—WEATHERILL, J. S.
 1876.—WEBB, SYDNEY H., draper, Preston.
 1872.—WEBB, THOMAS G., Manchester and Salford District Bank, Manchester.
 1816.—WELBARNE, GEORGE, retired chemist, Margate.
 1819.—WELBARNE, WILLIAM, retired chemist, Broughton, now South Norwood.
 1875.—WENN, E. W.
 1876.—WENN, THOMAS N.
 1870.—WEST, D. H.
 1812.—WEST, FRANCIS ATHOW, was born in 1801. His father was one of the early Methodist preachers, being a man of much originality and strength of mind, and not without some wit. Notwithstanding that he did not spend a single day at school, but was self-taught, being both industrious and methodical, he became a well-read man, and published a small volume on the Sabbath. Francis was his eldest son, and when eleven years of age was sent to Woodhouse Grove, then just opened. Whilst here, like another Grove boy who became equally famous, Thomas Vasey, he was nearly drowned

whilst bathing in the river Aire. He was, fortunately, observed by a school-fellow, who endeavoured to rescue him; but both were nearly drowned, and with difficulty reached the bank of the river. On leaving the Grove he went to Beverley, where he was apprenticed to a chemist, where at first he had to endure a good deal of discomfort, but he was in consequence transferred to Mr. Jacob Newton, a brother of the late Dr. Newton, where he finished his term. Here he was as comfortable as he had before been uncomfortable. When nearly eighteen years of age, the turning point of his life arrived, when he became a true Christian. He soon began to preach, and about the time of his second effort, his father was seized with the illness from which he died. He entered the Wesleyan ministry in 1823, and became one of the best preachers of his day. He was very delicate, and many of his best sermons were delivered when in great bodily pain. An eccentric old lady discovered this fact, and would sometimes ascertain the state of his health on the Saturday afternoon, and would then go away and say, "Mr. West is not so well to-day; bless the Lord, we shall have a good sermon to-morrow." He was stationed in some of the most important circuits in the Connexion. In 1834 he was elected secretary to the Chapel Fund, and in 1838, in conjunction with the late Mr. J. D. Burton, of Manchester, was appointed one of the secretaries of the Centenary movement. In 1857 he was elected president of the Conference held in Liverpool, and sustained the office with great credit to himself and satisfaction to his brethren. In 1860, by a unanimous vote of the Conference, he was elected governor of Kingswood School, and became chairman of the Bath district. In 1867 the state of his health compelled him to resign the post, and to become supernumerary, settling at Great Crosby, where he died in 1869, aged sixty-eight years, in the forty-seventh of his ministry.

- 1839.—WEST, F. H.
- 1846.—WEST, H. H.
- 1849.—WEST, NOEL.
- 1818.—WEST, ROBERT A., editor of a journal, America. Dead.
- 1845.—WEST, R. G.
- 1864.—WEST, ROBERT O., *J.Sc.*
- 1812.—WEST, THOMAS. Died at school, 1816.
- 1863.—WEST, THOMAS.
- 1857.—WEST, W. A.

1859.—WESTLAKE, ARTHUR.
1877.—WESTLAKE, TREVANION, wholesale business, London.
1875.—WHITE, C. H. S., Lloyd's Shipping House, Cardiff.
1857.—WHITEHEAD, JOHN WESLEY, *M.Sc.* Publisher of *Mark Lane Express*.
1838.—WHITEHOUSE, ISAAC.
1815.—WHITESIDE, JOSEPH, printer, Retford.
1824.—WHITESIDE, THOMAS. Died early, but well.
1827.—WILDE, GEORGE.
1835.—WILDE, JOHN, photographer, Ilkley.
1833.—WILDE, SAMUEL.
1834.—WILDE, THOMAS. Wesleyan ministry, 1850.
1863.—WILKINSON, ARTHUR T., *M.Sc.*, B.A., B.Sc., M.D. (London), B.Sc. Victoria, Manchester.
18—.—WILKINSON, BENJAMIN.
1849.—WILKINSON, CHARLES H., chemist, Keighley.
1875.—WILKINSON, F. S.
1852.—WILKINSON, ISAAC, accountant, Gloucester.
1836.—WILKINSON, PETER HAINES, gas engineer, Harrogate.
1847.—WILKINSON, S.
1868.—WILKINSON, SAMUEL. Dead.
1837.—WILKINSON, THOMAS. Died at York.
1837.—WILKINSON, WILLIAM, draper, York.
1839.—WILKINSON, WILLIAM.
1843.—WILKINSON, WILLIAM.
1844.—WILKINSON, WILLIAM JOSEPH. Wesleyan ministry, 1862.
1877.—WILLEY, A.
1871.—WILLIAMS, DAVID.
1872.—WILLIAMS, G. H.
1869.—WILLIAMS, HERBERT.
1867.—WILLIAMS, JABEZ.
1845.—WILLIAMS, J.
1875.—WILLIAMS, ROWLAND.
1852.—WILLIAMS, SAMUEL.
1852.—WILLIAMS, WILLIAM.
1871.—WILLIS, A. S.
1868.—WILLIS, J. C.
1866.—WILLIS, Jos. D.

1873.—WILLIS, W. A.
1874.—WILLIS, W. H.
1825.—WILSON, E. W.
1868.—WILSON, H. T.
1835.—WILSON, J. B.
1830.—WILSON, JOHN M.
1822.—WILSON, JOHN.
1827.—WILSON, JOSHUA.
1845.—WILSON, J. S.
1864.—WILSON, P. M. O.
1812.—WILSON, SAMUEL.
1812.—WILSON, STEPHEN.
1862.—WILSON, WILLIAM.
1867.—WINTERBURN, J. M.
1851.—WINTERBURN, Jos. W., *M.Sc.*
1875.—WOOD, A. W.
1876.—WOOD, ARTHUR G.
1863.—WOOD, CHARLES.
1874.—WOOD, H. J.
1826.—WOOD, WILLIAM.
1853.—WOODCOCK, ISAAC. Died in 1866.
1840.—WOODCOCK, RICHARD SMITH. Drowned.
1861.—WOODFIN, R. J., solicitor, London.
1863.—WOOLMER, ED. S., *J.Sc.*, *B.M.*, *L.M.*
1819.—WOOLMER, JOS. BENSON.
1854.—WOOLSEY, J. H.
1838.—WOOLSEY, WILLIAM, *C.Sc.* Clergyman of the Episcopal Church, America.
1824.—WORRALL, THOMAS.
1871.—WRAY, SAMUEL JACKSON.
1834.—WRIGHT, HENRY.
1837.—WRIGHT, R.
1851.—WRIGHT, RALPH.
1830.—WRIGHT, THOMAS.
1828.—WRIGHT, WILLIAM.
1822.—YATES, SAMUEL.
1815.—YATES, THOMAS.
1832.—YOUNG, JOHN.

1869.—YOUNG, ROBERT.

1837.—YOUNG, ROBERT NEWTON, is the son of the late Rev. Robert Young, who was born in 1796 and entered the ministry in 1820, when he went as a missionary to the West Indies. After his return, in connection with the formation of the Australian Conference he rendered great service, visiting, during his stay at the Antipodes, many of the South Sea Islands. In 1856 he was elected president of the Conference. He died in 1865, aged seventy years, having travelled forty-six years. His son Robert Newton entered Woodhouse Grove School in 1837, and the Wesleyan ministry in 1851. He was at once appointed assistant tutor at Richmond College. After a long term of circuit work, in 1877 he was appointed a classical tutor at Headingley College, and in 1881 he was transferred to the new college at Birmingham. In the same year (1881) he was elected secretary of the Conference. In 1883 he was deputed by the Conference to visit as its representative the General Assembly of the Methodist Episcopal Church, held at Philadelphia. This duty, in common with his colleague the Rev. Sylvester Whitehead, he discharged with great efficiency. At the opening of the new school at Woodhouse Grove, in 1883, he was chosen to preach the sermon to the assembled pupils and friends. Mr. Young has throughout his circuit ministry kept up the classical studies which he began at the Grove, and is now in more congenial surroundings building a higher superstructure of scholarship upon the basis then laid. At the same time his English is “pure and undefiled,” his sermons thought-provoking and heart-stirring, his pulpit manner the reverse of boisterous, being marked by quiet animation.

BOYS ENTERED AT WOODHOUSE GROVE
SCHOOL, 1878—1882.

1878.

Edward Abraham.
Clifford Birkbeck Allen.
George Ernest Andrews.
Percy Armstrong.
G. H. Balshaw.
Charles Procter Banham.
William Barrowclough.
George Ingledew Baugh.
John Wm. Mahaneurah Baugh.
Thomas Blaydes Berry.
Albert Ernest Brewins.
John Harrison Broadley.
Henry Brooke Brown.
Joseph Norwood Higgins Brown.
William Edwin Brunyate.
Wesley Lightfoot Bunting.
William Hartley Bunting.
Owen Lloyd Davies.
Arthur Lee Dixon.
John Frederick Eaton.
William Watkin Evans.
Frederic Butterworth Gardiner.
William Towers Garrett.
Arthur Henry Gibson.
John Arthur Harry.
John Walton Highfield.
Almond Trevooso Hocking.
Charles Denton Holmes.

1878.

Harold Clarke Hutton.
Owen Tudor Jones.
William Price Jones.
Frank Stocker King.
William Francis King.
Henry William Budgett Knibbs.
Matthew William Lewis.
William Hawken Major.
Thomas John Morgan.
Arthur Fleetwood Morrow.
John Henry Nield.
William Edward Parry.
Theodore Caro Piggott.
William James Potts.
Arthur Christopher Preston.
Frederic Herbert Rhodes.
Harold Edward Ridsdale.
William Pope Seed.
Arthur Thomas Shearman.
Edgar Lavery Short.
George Slater.
Jephtha Henry Smithies.
James Henry Owen Soper.
William Henry Spensley.
Percy Herbert Tetley.
Arnold Bentley Thorp
Frederick H. Strugnall Vincent.
Arthur Kingsley Wilkinson.

1878.

Arthur Harrison Williams.
 Richard Watson Williams.
 Joseph Cornelius Wright.
 George Edward Young.

1879.

Henry Edgar Andrews.
 Laurence McKnight Armstrong.
 Frederick Joseph Bate.
 Frank Herbert Brackenbury.
 Thomas Keetley Brighouse.
 Arthur Turtle Brown.
 Allan Herbert Chambers.
 John Ernest Charles.
 Richard Harold Colwell.
 John Hampden Crake.
 Robert William Duncan.
 George Herbert Eva.
 Hugh Edwin Eva.
 Charles Percival Felvus.
 Eustace Harold Gane.
 Ptolemy Hanson.
 Trevor Cecil Harding.
 Thomas Driffield Hawkin.
 Robert Leslie Hayward.
 Walter Edwin Hayward.
 Stanley Newton Hoare.
 Jabez Horton.
 Arthur Hedley Jackson.
 Thomas Parkes Kent.
 Sidney Fletcher Menhinick.
 Richard Bonner Morgan.
 John Longstaff Morris.
 John Newell.
 Frederick Stephen Pearce.

1879.

John Hammond Pearce.
 William Edgar Pollitt.
 Robert Harold Posnett.
 Alfred George Potts.
 Alfred Henry Scholefield.
 Joseph Hough Sellers.
 Charles Henry Simpson.
 Percy Slack.
 Arthur Fletcher Slater.
 William Jackson Snow.
 James Calvert Spensley.
 Henry Norman Startup.
 John Mathews Stephenson.
 George Frederick Swinnerton.
 William John Thomas.
 Samuel J. Vincent.
 Frederick Henry Waddy.
 Arthur Wilson Wamsley.
 Herbert Clinton Wilkinson.
 Norman Williams.

1880.

Frederick John Broadbent.
 John James Henry Caley.
 Arthur George Dalzell.
 James Eacott.
 Gorouwy Edwards Evans.
 William Morley Finch.
 John Freeman.
 George Greenwood Gedge.
 John Henry Hemsworth.
 Alexander Hoskings.
 * John William Hunter.
 Jabez Percival Iredale.
 Peter Wesley Jones.

* Drowned in the Avon at Bath, April 5th, 1884.

1880.

Luke Thompson Kendall.
 J. Bersey Male.
 Arthur Harold Newman.
 Joseph Brewster Pater.
 Thomas Henry Parkes Peers.
 Charles John Prest.
 Arthur Scott.
 Joseph Augustus Wain.
 William Stewart Watson.

1881.

William Gallard Ainsworth.
 Ernest Lupton Allen.
 William Jenkins Webb Anderson
 George Bowden Balshaw.
 Wesley Barritt.
 Frederick James Barton.
 Herbert Arthur Barton.
 Wilfrid Lawson Broadbent.
 William Henry Bunting.
 Albert Ellis Chambers.
 William Arthur Crake.
 Thomas Harold Crosby.
 Arthur Pollard Cummings.
 George Corderoy Curnock.
 Frederick Thomas Dixon.
 James Edwin Dixon.
 Sidney Benjamin Dixon.
 Oliver Stewart Eland.
 Griffith Llewellyn Evans.
 Horace Henry Felons.
 George Whitfield Fryer.
 Alexander George Gibson.
 Walter John Gibson.
 William Ralph Boyce Gibson.
 Charles Harvard Greenwood.
 Stephen Herbert Gregory.

1881.

Ernest Jefford Hargreaves.
 Thomas Newman Harrowell.
 Frederick Herbert Harry.
 John Hind.
 Oliver Eustace Hoare.
 Arthur William Horton.
 George Henry Hunter.
 Arthur William Johnson.
 Robert Bryan Jones.
 Herbert Wesley Lawton.
 Roland Maden.
 William Milligan.
 Spenser Pearce.
 Marchant Pearson.
 Major Flintham Peet.
 Llewellyn Mayson Penn.
 Charles Walker Posnett.
 Charles Edward Preston.
 William Henry Reynolds.
 Herbert Charles Roberts.
 Robert Isaac Craig Rodgers.
 Harry Gregory Shipham.
 George Edward Simpson.
 Frederick William Sykes.
 Alfred Edward Taylor.
 Edgar Wesley Thompson.
 Arthur Hughes Twells.
 Samuel Ray Waddy.
 Richard Langdale Walker.
 Charles Watkins.
 Henry George Cecil Webb.
 William Fitzwater Wray.

1882.

Thomas Hugh Barratt.
 Henry Frederick Barton.
 Robert Spence Hardy Baugh.

1882.

James Sparr Belfield.
George H. Broadley.
Ernest William Brown.
Frederic Lefaux Brown.
William Arthur Brown.
James Bennett Brunyate.
Joseph Bendall Butters.
Arthur Linton Cleaver.
John Cuthbertson.
Henry Knight Dixon.
James Horsfield Dodge.
William Eacott.
Walter Pearson Fuller.
Richard Henry Greaves.
Robert Walkington Greaves.
William Henry Groves.
Francis Joseph Hare.
Thomas Featherstone Harvey.
Frederick Percy Hewitt.
Henry Hind.
John Peters Hocking.
John Lea Holland.
Wilmot Holmes.

1882.

Alfred Blake Kent.
Herbert Jeffery King.
Arthur Ernest Lewis.
Henry Fowler Martin.
Arthur William Moreton.
Thomas Edmund Oldfield.
Thomas Peers Parkes.
George Tinsley Peet.
George Boyer Pickworth.
Thomas Percival Pollitt.
Thomas Arthur Prest.
Arthur Greenhill Pritchard.
William Fiddian Reddaway.
Arthur Sampson Reynolds.
Charles Entwistle Simpson.
Harold Spencer.
Herbert Mather Spoor.
Ernest Wesley Taylor.
William Hubert Thorp.
Ernest William Walker.
John Thomas Weaver.
John Owen Williams.
Frederick Charles Woofenden.

APPENDIX.

*Letter from the Rev. Miles Martindale to the Rev. J. Entwistle,
in the possession of Mr. George Stampe, of Grimsby.*

Woodhouse Grove,

May 11th, 1824.

My dear Brother,

Yours of the 8th instant, containing four drafts value one hundred and ninety pounds, came duly to hand, for which I thank you. The average number of our boys here during the last year is seventy-six. Fourteen have finished their education in this school, and gone home. Fifteen new ones are waiting for admission, and we shall have thirteen during the vacation, which will confine me nearly all the time at home.

I have heard of the new temple designed to be erected near the centre of London. You know, as well as I, that three thousand pounds will not be half enough to purchase land for buildings of such projected magnitude in that situation. Say six thousand; the land is seldom more than one-tenth of the value of the *new* premises upon it. Sixty or seventy thousand pounds will then be required to complete the plan! I sincerely wish our brethren in London had something more and better to do than sit

hatching novel schemes and Quixotic adventures, for some of us in the country do not think they are over-stocked with the article named *common sense*. You wish to know what the people in these parts say of the matter? They say, "We must have our bones scraped to pay for London folly."

My views of the subject are these: This new tabernacle is to be supplied by a select number of choice spirits—elect, precious, perhaps twelve in one year—who are to be dignified by this high call; who will, of course, look down on the mobile below. They must be *ordained* men! Prayers must be read, for crutches are designed for lame preachers and lame congregations. A bishop or bishops must follow, and in time some sort of a coalition with the National Church, if it should only be hod-carriers to the lawn-sleeved bricklayers or masons! You have perhaps been permitted to peep behind the curtains, but I only look dimly through, and yet these things appear plain to me, if I can either read the history of past ages or human nature. I have seen various attempts to set these things in train, and this is a deep-laid scheme pregnant with all the ills, and many more than I have mentioned; for perhaps a division, and a serious one, may ultimately be the issue. Such are my views of this scheme, and, of course, you will say I am not favourable to the measure. In this you are right. You know the persons better than I do whom I suspect for these plans.

(The remainder of the letter is quoted in the sketch of Mr. Martindale, given in Chapter IV.)

Letter from Mr. Parker to his wife's sister, Mrs. Willis.

Woodhouse Grove, near Bradford,
11th July, 1831.

My dear Sister,

I recollect holding a controversy with a travelling preacher some years ago, who affirmed that what the apostle calls "the discernment of spirits" was a gift now lost in the Church. I affirmed the contrary, and said that if it was lost at all, it was only because we did not live near to God, and that a man of observation and experience amongst men and things that did this would often be able to see in another, without the interchange of a single word, whether that person was a servant of God or the world.

Now I know not that I ever saw you prior to the evening that I saw you at Mr. Dixon's, and when I saw you and Mr. Willis on that night, with the rest of the company, singing the piece called "Joshua," I felt an inward persuasion that you and your partner in life were on your way to the kingdom, and took knowledge that you had been with Jesus. Of course, I felt pleased that I was about to have such a sister. And when I mentioned this to my dear wife, it was not only confirmed, but she observed that there had always been a kind of congeniality of mind and disposition between you and her. This, therefore, added to the consideration that you are her sister, is sufficient for my explanation. And we were pleasing ourselves with the

expectation of seeing you here, and assure you that we have been disappointed, though we are aware that the hay-time is a busy season.

However, as I am thus favoured with a friend that knows the Lord, I feel disposed to occupy this letter with a subject of greater moment than those which generally constitute the theme of epistolary correspondence.

I rejoice to find that Zion's sun shines on your soul and points you out to a country that is heavenly, where

A Day without Night, they feast in His sight,
And Eternity seems as a Day.

And I am still further gratified in finding that you express the following sentiment in your last favour, viz., "I stand in need of a deeper work of grace; I long to feel entirely conformed to all my Saviour's righteous will."

On this subject I am clearly of opinion—(1) That such a glorious blessing is repeatedly promised, and is assuredly obtainable. (2) That it as far exceeds, when clearly obtained, the blessing of justification, though that when clear and genuine is truly desirable, as the shining of the sun exceeds the shining of the moon. (3) That this is the blessing which is the glory of the Bible promises and the glory of the Methodist doctrines, and that Methodists without it are almost Methodists without their glory, without their peculiar excellency. (4) That it is the only thing that can enable a Christian to live truly comfortable, SAFE, and happy, and that without it, in every condition, there is discomfort and danger. (5) That it is almost the only blessing which can enable a person to live truly to the glory of God, and the

prosperity of His cause ; and that it is the scriptural and only proper way of obtaining a revival of the work in any place for preachers, class-leaders, and believers to obtain themselves the blessing first. Then the word prevails, great grace is on the Church, and the world believes. Our Lord taught the same thing, saying, "that they also may be one in us" (a glorious but perfect union), "*THAT the world may believe on me.*" This, then, is the scriptural condition of the world believing. (6) That in proportion as this doctrine is neglected in Methodist pulpits, and the blessing unknown in experience, will the work of God decline in the Church ; and that when the glory of entire sanctification is gone from the pulpit and from experience, the glory of Methodism is gone. (7) That no qualifications whatever will enable a person so easily to pass through even temporal and household business as this. All things then become easy ; the soul is firmly resting on a rock, and that rock cannot be shaken by all the little eddies of time and sense. (8) That a Christian may approach the blessing, and enjoy a fore-taste thereof ; but it is not fully given without a baptism of the Holy Spirit, which in power and energy far exceeds the first raptures of justification. That this is properly the Christian's Pentecost, and we all must have our Pentecost, if we would be on the safe side, and act up to the conviction that without holiness no man shall see the Lord. Mr. Fletcher, in his Last Check against Antinomianism, particularly teaches the same thing. Mr. W. E. Miller, of Sheffield, speaks of several baptisms as necessary ; Mr. Fletcher says a little to the same point ; but this is very far from increasing the difficulty, and I think the more of so excellent and

glorious a thing the better, and that it is the believer's privilege, after he has received the first, to receive one, if he need it, every day, though a real baptism, if it be fully such, as it is a cleansing by the waters of the Spirit, and gives an entirely new spiritual constitution, is certainly a work of time, that is, it will continue for several hours—for five or six hours—but there is no objection to the soul being five or six hours in heaven ; besides there is a calm and constant heaven afterwards. (9) I beg to add that I am well persuaded, as a thousand facts will testify, that there is nothing that the Devil hates more than this doctrine and attainment of entire sanctification, and therefore he will raise up every objection he can, and endeavour to throw as thick a cloud and hindrance in the way as possible. But this affords an argument, for what the Devil, the Prince of Destruction, hates most, we ought to love most, and to seek after with all our powers. Read on this subject, if you please, Mr. Wesley's treatise on Christian Perfection, Mr. Fletcher's Last Check, particularly the last chapter of that book, a small but excellent treatise by Mr. Towers, printed at Darlington, price two shillings ; and I do desire that you would, as a favour to me, obtain Mr. Bramwell's Life, two volumes. In these two volumes you will find a treasure ; many a line will bear reading over twenty times with profit.

As I am now writing to one to whom I may use all freedom, and who will make no wrong use of what I communicate, I will go farther, and now mention what I consider to be one of the most extraordinary occurrences of my life. As yet I have mentioned it to very few, as some could not understand it, and others would not believe it.

Before I proceed, I beg to say shortly that I believe I once had the blessing of entire sanctification. Secondly, that I was afterwards robbed of this by trusting to the advice of a friend that I once much respected, and I allowed his words to injure me. Thirdly, though this did occur, yet I am not beyond measure alarmed, for I again view the blessing as near and not far off and the prize at hand, and that the Lord can give it as easily as at the first.

It happened in the following way:—Some years ago, after preaching a sermon for the local preachers at Yeadon, they received me into full connexion. On returning home, I thought now they have received me into full connexion to act as a Methodist preacher. But I am not willing to be a Methodist preacher unless I have full liberty to preach, on all fit occasions, that doctrine or blessing which I have viewed as so precious that I thought that if the whole world were one precious gem, or a gem as large as the world, that gem I would give freely, were it to be purchased, for the blessing of Perfect Love. Again, I thought, but though I have leave so to preach, yet this I can never do as I ought unless I myself enjoy the blessing and know it by experience. Then, thought I, what hinders my seeking it now? I began immediately, sometimes on my knees, sometimes on my face, crying to God for a clean heart and a right spirit. And as I cried the light began to shine, and it shone brighter and brighter, and the blessing came nearer and nearer till I could almost say I had it, but yet I wanted the full evidence.

And now the night came, on the 7th of June, 1827, in which I was left alone to wrestle with the angel of the Lord

till break of day. My mother and Mary were gone to bed and I was left alone. About eleven o'clock at night I knelt down, not to rise again till five o'clock in the morning. I began by asking the Lord for the full evidence of the blessing. And scarcely had I uttered the words before the power fell, such a power as I never knew before ; nor could I have thought it possible for anyone to experience such a thing this side eternity, which far, very far, outshone all I had ever known in justification. When it came I had not the power to rise, but was fixed to the chair, where I was till five o'clock in the morning. One thing I particularly noticed was that it powerfully affected my breathing. I had not the power to breathe as I naturally do, but I was as happy as I well could be in the body. About three o'clock in the morning I thought now I am going, I shall not be able to recover my regular breathing again, and it became shorter and shorter, though it was very far from being in the least degree painful. I then thought—but if the Lord take me away now, it will be very afflictive to mother and daughter on coming down in the morning to find nothing left in the chair but a body. I therefore just asked the Lord for their sakes to spare me in the body a while longer. The breathing was then gradually restored, and at five o'clock was fully so, with a sudden rapturous change that I could never express, and I was then enabled to rise from the chair. I had to commence my public services at eight o'clock, and therefore I lay down for a short time to acquire strength for the day. On falling asleep I heard music in the room below that I had just left, though no one was in it. I then felt myself as if in the air,

mounting towards heaven, as light as a feather. I was sensible, though then perhaps between sleeping and waking, and thought, how is this? the bed-clothes are on me, yet I can move these limbs and this body as light as air. I thought, I am evidently leaving the body, and asked the Lord again for family's sake to spare me a while longer in the body, and I instantly awoke. In a few minutes I fell asleep again, and the same was renewed, with this difference, that I saw a bright place before me and not far off. Again I thought I was leaving the body, and again made the same request, and again awoke. Afterwards I slept till about seven, and then went to the public school, intermingled with all its cares and business, and felt myself more capable of it than ever, and saw as many objects by the bodily eye as before, but with the mind's eye I saw only *One*, and that One was God, to whom not my lips but my heart could every moment say, "Whom have I in heaven that I desire but Thee, and there is none upon earth that I desire in comparison of Thee."

The night after, at eleven o'clock, the same hour, I was left alone again, and I was too happy not to spring again to the feet of my beloved. The same glory was repeated and again till about five in the morning, but with abundant variation, the one-half of which I shall never be able to tell. In the course of that night I saw evidently Jesus Christ on the cross before me. The vision was for a few moments, but oh! how affecting! oh! how lovely! It changed my soul into rapturous love, and I understood Solomon's Song as I never did before, and from that day to this never can bear to hear any one, or any dry commentator, say

anything against that book. After this I saw and felt many things that I cannot describe in the short limits of a letter. But what most surprised me was, that the power given influenced not only the soul but also the body, till I was moved soul and body, as easily by it in every direction, as the leaf is moved by the air in the garden or field.

But because my experience was somewhat singular, and in many things not exactly like what I read of in the magazines and elsewhere, a temptation occurred that it was not genuine. To prove this I asked the Lord to shew me many times, resolving that if what was shewn should have anything contrary to what Satan would have me believe, to take as a proof that the whole was from God. I therefore asked of the Lord to shew me if there was such a place as hell-fire. It was shewn me in a way I never anticipated, and which no mortal can describe. Again, I asked to be shewn how the Lord hated sin and would have us cleanse ourselves from all unrighteousness, &c. It was shewn me in a way I shall never forget. Again, I asked to be shewn how a wicked man died, and how his unhappy spirit entered the eternal world. This was the most awful revelation; I could describe it somewhat better if you were here, but I scarcely can by letter. Many other things were shewn unto me. All these happened when I was quite awake, many of them by daylight, and all of them when in the enjoyment of perfect understanding; and for hours together, by daylight, I as sensibly felt myself in glory as if I had been in the other world. A similar power was then given me in preaching. Many good effects followed; amongst them

forty of our boys were convinced of sin under a sermon I preached to them from "O earth, earth, earth, hear the word of the Lord." And after this we had such a revival at Woodhouse Grove as I never knew before. Out of one hundred boys, ninety-three joined us, and the scenes I then witnessed surpassed everything I can now describe.

.
Your affectionate brother,

SAMUEL E. PARKER.

*Three Letters from John S. Stamp, at Woodhouse Grove,
shortly after it was opened, to his father; in the possession
of the Rev. E. B. Keeling.*

Wesleyan Academy, Woodhouse Grove,

February 29th, 1812.

Honoured Father,

It is with much pleasure that I can inform you that we are well, hoping that you are the same. There are at present twenty-seven boys; perhaps you would like to know the names of them, I will therefore give you them as they stand in their ages: James Bridgnell, Thomas Cooper, Jonathan Crowther, William Entwistle, John Stamp, Luke Farrar, Samuel Wilson, William Bridgnell, William Atmore, James Furness, Ebenezer Cooper, Michael Hunter, Joseph Percival, Samuel Barber, William Stamp, James Entwistle, James Bartholomew, John Farrar, Jonathan Waddy,

Samuel Suter, Samuel Highfield, Joseph Barber, Stephen Wilson, Freeman Kershaw, James Kershaw, Henry Percival, John Bartholomew.

We are each to have a piece of ground about three yards long and two yards and a half broad for a garden, which we are to cultivate ourselves. There is only a part of apparatus come yet, the globes and a part of the air-pump. We expect a classical master from Aberdeen soon. I am at present learning French, Latin, accounts, &c., &c.

J. S. S.

April 11th, 1812.

Honoured Father,

I received the parcel which contained the cloth, &c., on Wednesday last, and was very happy to hear that you all were well, and to inform you that we are the same. Thank God for every blessing.

You required of me when you were here, that when I wrote to you I would inform you how we spent our time, and to begin the Lord's Day the first, therefore I will. We rise at six o'clock in the morning, and to half-past, washing, &c.; to seven, a public prayer meeting; to eight, private prayer and reading; from eight to nine, family prayer and breakfast; from nine to half-past ten, reading; from half-past ten to twelve, preaching; from twelve to half-past one, private bands, dinner; from half-past one to two, the chapter to be read from which the morning's text has been taken and each boy to remember a verse; from two to half-past

four, preaching and reading; from half-past four to six, public prayer meeting; from six to eight, supper and family prayer and go to bed.

Monday morning: Rise at six; to half-past, washing, &c.; to seven, a public prayer meeting; to eight, in the school at reading and exercises; to nine, family prayer and breakfast; from nine to ten, in the school at Latin; from ten to twelve, accounts and leave school, except those that learn the flute stay till half-past and learn; to half-past one, dinner, exercise; to half-past four, writing and geography. In the evening, as Sunday evening.

Tuesday: Morning, as Monday morning; in the afternoon, from half-past one to half-past four, writing, and those that do not learn French, spelling; the evening, as Monday, except private bands after the prayer meeting.

Wednesday: Morning, as Monday morning; from half-past one to half-past four, writing, accounts, and history; the evening, same as Monday evening.

Thursday: Morning, as Monday morning; from half-past one to half-past four, writing and accounts; in the evening, as Tuesday.

Friday: Morning, as Monday morning; in the afternoon, translate French fables, and lectures; the evening, as Monday evening.

Saturday: All the classes recite, speak; holiday in the afternoon.

We have a class meeting on Tuesday evening, and it is always a good season. . . . We all went to Bradford last Wednesday to purchase some books, and half a dozen

of us drank tea at Mr. Keys'. William joins me in duty to you and in love to —— and —— and ——, and believe me, dear father,

Your affectionate and dutiful son,

J. S. S.

*An Account of a Grove Boy's Holiday, when John Stamp,
Sen., was travelling in Huddersfield.*

Huddersfield, May 8th, 1813.

Dear Aunt,

I gladly embrace this opportunity of writing a few lines to you, informing you that we arrived at Huddersfield on the 29th of April, for the vacation, which is to be until the 27th of May; and if the weather be fine on Monday next, we propose leaving home, and expect to stop all night at Wakefield, and the next day to go on to Caville, by way of Pontefract, Knottingley, Snaith, and Boothferry. The plan we have fixed upon is this: My father intends letting us have the *circuit horse*, as there is no coach that goes from here to Howden, except going round by Doncaster. All join with me in love and duty to uncle, &c., and believe me, &c., &c.

J. S. S.

(The plan really was for the two, John and William, to "ride and tie" from Huddersfield to Caville Hall, a farmhouse, near Howden.)

INDEX.

Accident, Fatal, 225
Adams, Rev. J. H., 66
Adlington, Captain, 109
Afghan War, 280
Age of Entry into School, 124, 133, 149,
 152
Ahaz, Dial of, 19
Ainsworth, Harrison, 309
Aire, River, 2, 17, 211
Air-Pump, 128, 146
Aitken, Rev. Robert, 201
Algebra, 146
American Civil War, 239
Anxiety of Committee, 132
Apothecaries' Hall, 313
Apparatus presented by Mr. Holden, 135
Appendix, 330
Apperley Bridge, 3, 17, 204
Areopagitica, 122
Arithmetic and Algebra, 138, 211
Arithmetical Grammar, 103
Army Games, 175
Army Hospital Corps, Aldershot, 293
Arthur, Rev. William, 288
Astronomy, 130
Atherton, Sir W., 220, 222, 238, 299
Atlas, 128
Auckland, New Zealand, 293
"Auld Lang Syne," 235
Australian Conference, 325
Author's Love of Astronomy, 305
Author's Son at Mr. John Wood's, 262

Ball, W. E., 147
Bankruptcy Act, 259
Banks, Miss, 101
Banks, Rev. Matthew, 101
Barges on Canal, 212

Barrett, Rev. A., 204
Bartholomew, John, and Atherton, 239
Bartholomew, Mr. C., 222
Bathing in the Aire, 211, 227, 276
Beaconsfield's (Lord) Saying, 118
Bedford, Dr., 141
Bedrooms, 22
"Bellring," 23
Benares, Drainage Scheme, 281
Benson, Jos., 12, 14
Bible, History of the English, 290
Birch Rod, 182, 227
Bird, William, 262
Birmingham, New College at, 325
Bishop of Manchester, 268
Blair's Grammar of Natural and Experimental Philosophy, 104, 129
Bletsloe, Rev. J. M., 93
Boards put upon backs, 77
Boddington, Rev. Mr., 113
Boggy, 166
Book Committee, Wesleyan, 224
Book-keeping, 135
Booth, A. E., 205
Booth, W. H., 205
Botany, 4, 130
Bounds, Going out of, 78, 177, 179
Bowling, Old Mr., 147
Box received from Home, 75
Boys at Opening, 22
Boys entered at Woodhouse Grove School,
 326
Boys Present at Opening, 128
Brackenbury, Rev. R. C., 15
Bramwell, Maria, 90
Bramwell's, Mr., Life, 335
Bramwell, Rev. W., Death of, 198
Bramwell, Thomas, 90

Bread and Milk, 156
 Breaking up, Final, 233
 Briggs, Old, 147
 British Equitable Life Assurance Company, 268
 Brontë, Charlotte, 34
 Brontë, Rev. Mr., 90
 Brown, Samuel S. L., 72
 Browne, Sir Samuel, 281
 Brownell, James, 65, 109, 136, 199, 227
 Brydon, Dr., 280
 Buckingham, James Silk, 267
 Bullying, 176
 Bunting, Jabez, 13, 14, 34, 66, 90
 Bunting, Mr. P. W., 150
 Bunting, Mrs., 73, 92
 Bunting, Rev. William, 65
 Burdett, Sir Francis, 102
 Burial Ground, 26
 Burials Bill, 259
 Burton, Rev. Dr., 14
 Byrom's Shorthand, 105

Calico Shirts, 165
 Calverley, 3, 4
 Cambridge Examinations, 147, 148
 Cambridge, Leys School at, 233, 290
 Cambridge, Sunday Dinner at, 190
 Canterbury, Archbishop of, 311
 Catechism, 188, 190
 Catholic Emancipation, 102
 Centenary Movement, 322
 "Champion," The, 310
 Chapel, 187
 Chapel, First, 22
 Chapel, New, opened, 26
 Chaplain to the Forces, 280
 Chapman, Mr. Joseph, 109
 Chartist Movement, The, 309
 Chastisement, 37, 180, 181
 Chastisement by Baker, 182
 Cheeses, Grove, 72
 Chemistry, 130
 Chester Assizes, Joseph Rayner Stephens arraigned at, 309
 Chettle, Henry, 84, 135
 Chettle's Chastisements, 85, 182

Chevalier of Legion of Honour, 297
 Chevin, near Otley, 173
 Chilblains, 39
 Cholera, 170, 171, 204
 Christian Perfection, Mr. Wesley's Treatise on, 335
 Christian's Pentecost, 334
 Christ's College, Cambridge, 301
 Church, Good Friday at, 191
 Circuit Horse, 343
 City Road Magazine, 264
 Clarke, Dr. A., 12, 14, 19
 Clarke, Rev. Dr., 171, 224
 Classical Room, 25
 Class Meetings, 191, 197
 Claxton, Rev. Marshall, 14
 Cloak, Mr. Gardiner's, 109
 Clothes, 156
 Clothes, Mr. Parker's, 97
 Clothing, 163
 Coates, shoemaker, and Violoncello, 197
 Cocking, T. S., 115
 College, Mr. Shaw at, 106
 College of Physicians, London, 313
 Committee day, 157
 "Common Sense," 331
 "Common Things," Lessons in, 134
 Complaints as to English, &c., 133
 Concentration of Schools, Proposed, 151
 Conference at Burslem, 89
 Conference at Manchester, 93
 Conference Scholarship, 221
 Conferences, Leeds, 61, 212, 213
 Congregational Church at Folkestone, 292
 Congregational Church at Marden in Kent, 293
 Congregational Union, 292
 Construction of Telescope, Work by Dr. Dick, 305
 Continuity unbroken of Studies, 125
 Conveyancing Act, 259
 Corduroy Trousers, 165
 Court, 183
 Cowper, the Poet, 286
 Cranswick, Dr., 196
 Cricket, 87, 175, 234

Crockery, The, 160
 Crowther, Mr. Jonathan, 9, 14, 91, 92, 94,
 130, 133, 180, 238, 318
 Crowther, not a good Teacher, 131
 Crowther, Rev. J., nomination, 96
 Crowther's, Jonathan, severity, 94
 Crutches Designed for Lame Preachers,
 331
 Cubitt, Rev. George, 308
 Curriculum, School, 136, 152

 Deaths, 225, 226
 Denham, Rev. J. W., 205
 Deputation of Boys, 95
 Derry, Francis, 213, 214
 Derry, Rev. F., 6
 Dictionaries by Mr. Farrar, 82
 Didsbury College, 295
 Diet, Alteration in, 87
 Dining Hall, 22
 Dinner, 157, 158
 "Discernment of Spirits," The, 332
 Discipline, 176
 Domestic Life, 156
 Doncaster, George, 40
 Draper, Dr., 140, 213
 Draper, J. C. and H., Professors, 255
 Drawing-room, 128
 Drill Master engaged, 134
 Drowning, Rescue from, 211
 Duke of Teck, 281
 Duke of Wellington, 102
 Duke of York, 102

 Easter, 126
 "Eclectic Review," 93, 262
 Education, Classical and English Com-
 pared, 126
 Electricity, 130, 146
 Elements, Chemical, 129
 English Bible, History of the, 290
 English Composition, 138
 English Grammar, 138
 "English Language, Hints on the Study
 of," 302
 English, "Pure and undefiled," 325
 Enlargement of School, 25, 27, 28

 Entwistle, Rev. J., Letter to, from Rev.
 M. Martindale, 330
 Entwistle, Rev. Joseph, 14, 61
 Episcopal Church, Canada, 291
 Epistle to the Hebrews, Commentary on
 the, 290
 Epworth College, Rhyl, 118, 297
 Esholt Hall, 3, 4, 5, 190
 Eton Latin Grammar, 136
 Euclid, 130, 145, 146
 Evans, Mr. Thomas, 98, 218
 Everett, Rev. James, 14
 Examinations, 132, 146
 Exeter Hall, London, 295
 Expenses, Curtailing, 159

 Family Prayer, 188
 Famine in India, 1869, 281
 Famines, The Two, 216
 Farrar Family, 79
 Farrar, John Hudson, 213
 Farrar, Luke, 80
 Farrar, Mr. John, saving Vasey, 211
 Farrar, Mrs., 80
 Farrar, Rev. John, sen., 14
 Farrar, Rev. John, 79, 81, 135, 146, 182,
 220, 234
 Farrar, Rev. Wesley, 203
 Farrar's Death and Funeral, 83
 Farrar's, Mr., Career, 82
 Fennell, Mr. John, 34, 89, 91, 164
 Field for Play, 87
 Final Scene, 233
 Findlay, G. C., 205
 Fireworks, Mr. Farrar and, 146
 First Missionary Sermon at Bristol, 302
 Fletcher, Rev. George, 86, 131
 Fletcher, Rev. Thomas, 14, 34, 90
 Fletcher, Rev. Thomas, Letter of, 91
 Flute, Learning the, 148
 Fowler, Mr. H. H., 150, 222, 259
 Fowler, Rev. Joseph, 14
 Frankland, Mr. Joseph, 141, 142
 Frankland, Rev. Benjamin, 264
 French, 138, 146
 French Taught by Mr. Farrar, 135
 "Frithiof's Saga," 310

Galland, Rev. Thomas, 169
 Games and Mr. Farrar, 80
 Gardens, 20
 Gardiner, Mr. John, 108, 111
 Gardiner, Mrs., 109
 Gardiner, Rev. E. A., 110
 Gardiner's, Mr. John, Faith and Piety, 109
 Garrett, Rev. Philip, 19
 Gas, 29
 Gas, Poem on, 30
 Geography, 138
 Geology, Lectures on, 148
 German, 146
 German Literature, 262
 Ghilzie Tribesman, 280
 Gibbons, Rev. Edward, 188
 Gibson, Rev. W., 195
 Glasgow System, 134
 Globes, Use of, 128, 130
 Going "out of bounds," 78, 177, 179
 Gostick, Mr. Jos., 218, 261
 Gostick, Rev. John, 147
 Government, 176
 Governors, 33
 Governors and Head Masters in one person, 89
 Graham, Billy, 67, 166
 Grammar, Arithmetical, 103
 Grammar, Eton Latin, 136
 Grammar School, King's Lynn, 293
 Gear, Mr. William, 114, 143
 Greek and Science in the Pulpit, 286
 Greek Authors, 145
 Greek, Learning, 136, 138
 Green Room at Woodhouse Grove, 6
 Greenwich Road Tabernacle, 293
 Greenwich Road Tabernacle, Memorial Stone of, 293
 Greenwood, Tailor (Boggy), 165, 167
 Gregory, Benjamin A., 265
 Gregory, Rev. Benjamin, senior, 14
 Gregory, Rev. Dr., 43, 150
 Grove Boy's Holiday, A, 343
 Guthrie, Rev. Dr., 285
 Gymnastics, 133
 Hammond, Rev. John, 11

Hardcastle, P., 199
 Hare, John M., 3, 43, 89, 94, 97, 222, 283, 305, 318
 Hare, Rev. Ed., 15
 Hare, R. H., 3
 "Hare, The, basting the Cook," 267
 Harpenden, in Hertfordshire, 294
 Harris, A boy named, 205
 Harrison Ainsworth, the Novelist, 309
 Hartley, J. and A., 205
 Haydon, Rev. Ch., 318
 Headingley College, 312, 325
 Head Master caning, 77
 Head Masters, 88, 152
 Hebrew, 167
 Hebrews, Commentary on the Epistle to the, 290
 Helston Grammar School, 302
 Heredity, 119
 Highfield, Mr., 17, 173
 Highfield's, Mr., Visits, 173
 "Hill's Arrangement," 289
 "Hints on the Study of the English Language," 302
 History of Conflict between Religion and Science, 254
 "History of the English Bible," 290
 Holden, Mr. Isaac, 222
 Holiday, A Grove Boy's, 343
 Holiday on Committee day, 158
 Holiday, Only one yearly, 125
 Holidays, Annual, 170
 Holidays, Weekly, 172
 Holloway a Master, 141
 Hood, Tom, 267
 Hope, Mr. John, 222
 Hornby, Mr., 196
 Horsing, 182
 Horton, Great, 113
 Howarth, A boy named, 218
 Huddersfield College, 116
 Huddersfield Law Society, 277
 Huddersfield Literary and Scientific Society, 277
 Hydrostatics and Hydraulics, 130
 Hymn Book, Printer of, 291
 Hymn Book, Wesleyan, 248

Incidents, Notable, 209
 Income Inadequate, 149
 India, Famine in, 281
 "Indian Review," The, 302
 "Individuality," 296
 Ingham, Edward, 72
 Ingle, Mr., 222
 Ingles, Two, 143
 Institute of Actuaries, Associate of, 297
 Insulting the Connexion, 210
 Interdict, The Second, 218

Jackson, Rev. Elijah, 109, 110, 113, 201
 Jackson, Rev. Henry, 141
 Jackson, Rev. Thomas, 14, 247, 267
 Jackson, Thomas, jun., 112
 Jenkins, J. S., 142
 Joan Preston, 193
 Johnny Slater, 193
 "Joining Up," 173
 Joll, J. C., 30
 "Joshua," 332
 Jubilee Scholarship, 221
 Jubilee, The, 124, 219
 Jugdulluk Pass, 280
 Jupiter, Moons of, seen by Author, 306

Kassassin, 281
 Kay, Mr. J. R., 222, 238
 Keating, Sir H. S., 238
 Keeling, F. M. and R., 205
 Keeling, Rev. E. B., 308, 340
 Kelby, Barnard and Ann, 294
 Kershaw, 275
 King's Lynn, Grammar School, 293
 Kingswood, Curriculum of, 11
 Kingswood, Origin of, 10
 Knife, Stick, 163
 Kyber Pass, 280

Latin Books, 137, 138, 145
 Lavatory, 23
 Lawn-sleeved Bricklayers or Masons, 331
 Laycock, Thomas, 211
 Laymen, Scheme for Admitting Sons of, 150
 Lectures on Natural Philosophy, 129

Leeds Town Clerk, 288
 Legion of Honour, Chevalier of, 297
 Leppington, John C., 199, 222
 Lessy, Rev. Theo., 83
 Letter from Mr. Parker to Mrs. Willis, 332
 Letter from Rev. M. Martindale to Rev. J. Entwistle, 330
 Letters from J. S. Stamp to his father, 340
 Letter Writing, 168
 Levell, Alfred, 142
 Leys School, 233, 273, 290, 320
 Library, School, 143
 Lidgett, Mr., 150
 Life of Author, Sketch of, 305
 Lincolnshire Yeomanry Family, 303
 Lines, 183
 Local Government Board, Physician to, 307
 Local Preachers, 48, 187, 193, 194
 Lockwood, A boy named, 205
 Lockwood, Rev. J. P., 147
 Lodge Monitor, 185
 Lomas, Rev. John, 83
 London University, 147, 290, 312
 Lord, Daddy, and Mr. Gear, 116
 Lord, Rev. W., 74, 221
 Lord's, Miss, Death, 78
 Lord's, Mr., Death, 78
 Lord's, Mr., Visit to the Grove, 78
 Lord's Prayer, The, 217
 Lovefeasts, 199, 202
 Lucknow, 244
 "Lucknow Witness," Editor of, 314

Macclesfield, Town Clerk of, 300
 Macdonald, Rev. G. B., 199
 Magazine, Wesleyan, 247
 Magdalen College, Cambridge, 301
 Magistrate, Senior, at Birmingham, 285
 Mahsameh, 281
 Male, A. M., 205
 Malham, 2
 "Manchester Fifty Years Ago, Reminiscences of," 306
 Manchester Grammar School, 118
 "Mark Lane Express," Publisher of, 323

Marsden, Rev. George, 14
 Mars, Ice and Snow on Planet, 306
 Martindale, Mrs., 62, 206
 Martindale, Rev. M., an Author, 58
 Martindale, Rev. Miles, 14, 41, 198
 Martindale, Rev. M., Letter from, to Rev. J. Entwistle, 330
 Martindale, The Misses, 62
 Martindale's, Miles, Portrait, 46
 Martindale's, Rev. Miles, call to the Ministry, 43
 Martiniére College, Lucknow, 313
 Masters at School, 146
 McLaughlin, Mr. John, 109
 McNicoll, Dr., 222
 McDonald, Rev. Fred., 283
 Meals, 156, 162
 Meat, Underdone, 209
 Mechanics, 130
 Medals, 153, 155
 Meek Family, The, 284
 Meek, John, 109, 222
 Meetings, Missionary, 53, 205, 208
 Melson, Rev. Robert, 14, 285
 Memorial Card of School, 235
 Mensuration, 138
 Methodist Class Meetings, 304
 Methodist Episcopal Church, U.S.A., 297
 Military Works, Allahabad, 305
 Milk, Warmed, 161
 Miller, Rev. W. E., 4, 100
 Minute Book, not seen by Author, 131
 Missionary Society, Subscription to, 184
 Missions, 53, 207
 Mixed Conference, 122, 307
 Money, Pocket, 52
 Monitors, 178, 183, 185, 210
 Monitors, Insulting, 210
 Morecambe Bay, Visit to, 174
 Morgan, Rev. Dr., 112
 Morley, Mr. George, 219
 Morley, Mrs., 71, 73, 226, 229
 Morley, Mrs., Death of, 70
 Morley, Rev. George, 66, 209, 214
 Moulton, Dr., and Mathematics, 141
 Moulton Family, 289

Moulton, Rev. Dr., 74, 114, 147, 150, 165, 184, 195, 289
 Moulton, Rev. James Egan, 289
 M'Ownan, Peter, 143
 Music, 148
 National Church, Coalition with, 331
 Nativity of Christ, Prize for Poem on, 318
 "New Sabbath," Tune, 158
 Newspapers, Author's Letter to, 306
 New Testament Greek, Winer's Grammar to the, 290
 Newton, Mr. Jacob, 322
 Newton, Rev. Robert, 14
 New Zealand, 273, 274, 279, 282, 293, 294, 299, 315
 Nichols, Mr., "Calvinism and Arminianism, &c.", 267
 Nichols, Mr., Printer, 267
 North Ceylon Wesleyan Mission, 299
 Notable Incidents, &c., 209
 Novel Schemes and Quixotic Adventures, 331
 Oakes, Ed., 213
 "Observational Astronomy," 306
 Observatory, 18, 223
 O'Connell, Daniel, 102
 Ecumenical Conference, 122
 Ogle, Mr. James, 288
 Old Testament Revision Committee, 290
 Opening of School, 21, 128
 Optics, 130
 Optics, Author's Love for, 305
 Organ, 189
 Organ for Headingley College, 81
 Osborn Family, 119
 Osborn, Thomas George, 118, 151
 Oxford Local Examination, 147, 148
 Oxford Local Examination, First Mention of, 134
 Palmer, Rev. Jabez, 292
 Palmer, the Poisoner, 115, 288
 Palmerston, Lord, 89
 Parker and Crowther, Messrs., Examined, 131

Parker, Mr., Letter from, to Mrs. Willis, 332
 Parker, Note from, to Thomas Evans, 99
 Parker, Samuel Eb., 31, 70, 93, 96, 130,
 131, 138, 253, 316, 318
 Parker's Mode of Registering School
 Progress, 138
 Parker's, Mr., Appearance, 181
 Parker's, Mr., Death, 108
 Parker's, Mr., Disposition, 105
 Parker's, Mr., Family, 107
 Parker's, Mr., Sermon, 200
 Pearson, Rev. W., jun., 15
 Pearson, Thomas, 211
 Pegging, 176
 Pentecost, Christian's, 334
 "People's Magazine," The, 310
 Perfect Love, Blessing of, 336
 Permits, 175
 Petty, W. H., 224
 Philosophical Apparatus, 129
 Photography, Instruction in, 134
 Physical Science, 139
 Physical Science and Mr. Parker, 139
 Pietermaritzburg, Natal, 315
 Piggott, 166
 Pilter, Rev. J. M., 209
 Pinder, Mr. Tom, 222
 Pinder, Rev. E. B., 3, 109, 219, 222, 268
 Pipe, Rev. J. S., 15
 Playing and Praying, 191
 Plum Pudding, 157
 Pneumatics, 130
 "Pobs," 217
 Pocket Money, 184
 Poem on Gas, 30
 Pope, Rev. W. B., 219
 Porridge, Oatmeal, 157
 Portrey, R. W., 205, 297
 Position, Social, of Grove Boys, 123, 232
 Powell, Walter, 265
 Prayer Meetings, 98, 100, 197, 294
 Prayer, Remarkable Answer, 110
 Preachers, 196
 Preachers, and Congregations, Crutches
 Designed for Lame, 331
 Preachers, Local, 48
 Premises, Description of, 31
 Pre-scientific Era, 139
 Prest, Rev. Charles, 142
 "Private Judgment and Church Authority,
 Scriptural Harmony between," 304
 Prizes, 132, 137, 152
 Proctor, Mr. Richard, 306
 Professor Draper, University Medical
 College, New York, 254
 Protestant's Protest, Parker's, 98
 Pudding, "Stanley," 39
 Pump and Mr. Lord, 76
 Punishment, 180
 Queen, Physician to the, 232, 276
 Queen-street Chapel, London, A Trustee
 of, 299
 Quixotic Adventures, Novel Schemes and
 331
 Raby, Rev. Dr., 145, 196, 222
 Railton, G. S., 205
 Railway, Midland, 21, 27, 28
 Randles, J. S., 148, 161
 Rawdon, 3, 4, 5, 64
 Rebellion and M'owan, 144
 Rebellion, The great, 227
 Redhead, Rev. S., 137, 191
 Rees' Encyclopædia, 102
 Religious Life, 187
 Reply, A smart, 210
 Report of Sub-Committee, 150
 Rescue from Drowning, 322
 Retrospect, A Pleasing, 317
 "Review, Eclectic," 93, 262
 Revision of New Testament, 233
 Revivals, 100, 197, 198, 200, 204
 Revival, The great, 201
 Rice badly cooked, 159, 160
 Richmond, Classical tutor at, 290
 Richmond College, 325
 Ridsdale, Rev. J. S., 195
 Rigg Family, The, 142
 Rigg, J. C., 262, 300
 Rigg, Rev. J. H., 195, 317
 Rigg, Rev. John, 14
 Roadhouse, J. W., 213

Rochester, Cathedral Grammar School at, 293
 Rod, Using the, 179
 Rostrum, 189
 Routine at Woodhouse Grove School, 341, 342
 Rowe, T. B., 143
 Rowland Hill, 293
 Royal Astronomical Society, Fellow of, 306
 Rugeley, 114, 288
 Running away, 63, 177
 "Running your rounds," 174
 Russell, General Baker, 281
 "Salt Anne," 157
 Sanctification, Blessing of Entire, 336
 Sanctification, Doctrine of Entire, 335
 Sargent, W. H., 199, 219
 Saturn's Rings, 306
 Scandinavian Literature, 310
 Scattergood, M.R.C.S., Mr., 288
 Scholarship, Conference, 133, 221
 Scholarships, 153
 Scholars, Number of, 231
 School Hours, 147
 School in Two Departments, 151
 School Life, 123
 Schoolroom, First, 21
 Science Teaching, 128, 145, 148
 Science Teaching and Parker, 104
 Scriptures, Reading the, 189
 Secretary of State, Under-, 259
 "Seven Steps," 23
 Sharpe, Mr. Samuel, LL.B., 116, 143
 Shaw, Rev. W. M., 64, 105, 189
 Shipman, Mr. J. J., 176
 Shoehouse, 23
 Shrewsbury, Joseph, 195
 Shrewsbury, J. V. B., 133
 Shylock and the Irish Schoolmaster, 191
 Sidney Sussex College, Foundation School of, 303
 Silence at Meals, 163
 Simpson, Rev. Samuel, 199
 Simpson, Rev. S., jun., 114
 Singing, 40
 Singing before and after meals, 218
 Singing recommended to be taught, 134
 Slack, Benjamin, 199
 Slavery Abolition, 174
 Sleigh, Rev. Mr., 195
 Slugg, E. K., 210
 Slugg, J. T., 222
 Slugg, Rev. Thomas, 14
 Small Pox, 172
 Smoking and Swearing, 197
 Smith, Dr. Edward, 307
 Smith, Rev. Dr. Gervase, 307
 Smith, Right Hon. W. H., 299
 Smith, Walter, 147
 Somnambulist, A, 226
 "Song of the Shirt," 267
 South African Missionary, Successful, 302
 South Sea Islands, 325
 Spectrum, Discovery as to, 254
 Speeches, English, Latin, and Greek, 213
 Spelling, 138
 Stable, 187
 Stamp, J. S., Letters from, to his father, 340
 Stamp, Kezia, 63
 Stamp, Rev. John, 15, 62, 179, 191, 216, 308, 343
 Stamp, Rev. W. W., 221
 Stampe, Mr. George, Letter in possession of, 330
 Stamp's, Rev. John, Death, 65
 Stanley, Mrs., 39
 "Stanley Pudding," 157
 Stanley, Rev. Jacob, 199
 Stanley, Rev. Thomas, 38, 157
 St. Augustine's Missionary College, Canterbury, 311
 St. Catherine's College, Cambridge, 302
 Stephens, Rev. John, 309
 Stephens, Rev. Joseph Rayner, 222
 Stephens, Rev. J. R., Death of, 309
 Stephens, Rev. J. R., Imprisonment of, 309
 Stick, Parker's Walking, 97
 Stipend of Early Methodist Preachers, 8—10
 Stockholm, Missionary to, 309
 Stoner, Rev. David, 73

Strachan, Dr., Bishop and Physician, 311
 Strachan, Dr., Bishop of Rangoon, 311
 Strachan, Mr. J. L., 116, 138, 161, 225
 Strachan, Rev. Alexander, 311
 Subscription presented to Mr. Gear, 115
 Successful Head Mastership at Cambridge, 290
 Success of Scholars, 232
 Success of the School, 124
 Sugden, Rev. E. H., 31, 146, 160, 186, 197
 Sugden, Rev. James, 312
 Sugden's, Mr., Eminence in Classics, 312
 Sunday, 189
 Sun-dial, 19
 Swale, Mr., of Halifax, 137
 "Swill Tub," Ladle in the, 217
 Sykes, Dr., 137, 223
 Sykes, Rev. George, jun., 312
 Tailors, 165
 Tarr, Miss, 115
 Tatham, Mr. George, 288
 Taylor, C. E., of Liverpool, 196
 Taylor, Rev. W. H., 67
 Teaching, Parker's, 104
 Tel-el-Kebir, Battle of, 281
 Telescope, Achromatic, 306
 Telescope constructed of Pasteboard, 306
 "Telescope, Stars and the," 306
 "Telescope Teaching," Authoress of, 306
 Thorneycroft, Mr. G. B., of Wolverhampton, 260
 "Thought Reader," A Successful, 312
 Tindall's fatal accident, 225
 Tindalls, Two, 143
 Tin Telescope constructed by Author, 306
 Topcoats, 167
 Tories, 65
 Towers, Mr., Treatise by, 335
 Towler, W., 213, 215
 Town Clerk of Leeds, 288
 Tranter, W., 219, 262
 Treffry, Rev. Richard, 66
 Trigonometry, 130
 Truscott, Francis, 141
 Tune "New Sabbath" or "Stockport," 158
 Turton, Rev. C. G., 3
 Turton, Rev. Isaac, 6
 Tweddle, Rev. W. J., 150
 Ulodoikeou, 137
 Uncle Tom's Cabin, 144
 University of Calcutta, 301
 University of Edinburgh, 290
 University of London, 290, 319
 Vacation, 170
 Vancouver's Island, 299
 Van Diemen's Land, 245
 Vasey, Thomas, 15, 137, 207, 223, 321
 Vasey, Thomas, a Powerful Speaker, 317
 Vasey, Thomas, Death of, 318
 Vasey's Academic Exploits, 316
 Vaseys, The two, rescued from Drowning, 211
 Victoria University, 312
 Vinter, Mr. Arthur, 235
 Violoncello, 101, 197
 Virgil, 137
 Visit of Dr. Clarke, 224
 Visits to Conference, 212
 Waddy, Dr., at the Lathe, 319
 Waddy, Jonathan, 199
 Waddy, Miss Edith, an author, 319
 Waddy, Rev. Dr., 193, 206, 220, 221
 Waddy, Rev. Richard, 15, 318
 Waddy's, Dr., First Attempt at Preaching, 318
 Walker, J. W., 213
 Washing in Bedrooms, 87
 "Watchman," The, 300
 Waterloo, 123
 Watson, Rev. R., 66, 67
 "Weekly London Review," 296
 Week-night Service, 196
 Wellington, Duke of, 102, 123
 Wesleyan Academy, 21
 Wesleyan Mission, N. Ceylon, 299
 Wesley College, Sheffield, 319
 Wesley, John, 3
 Wesley's, Charles, Portrait, 41
 Wesley's Natural Philosophy, 129

Wesley's Stipend, 9
 West Indies, Missionary to, 325
 West, Rev. F. A., 15, 121, 204, 221, 295,
 321
 West, Robert, 43, 45, 193
 Whitefield, George, 10
 Whitehead, J. W., 205
 Whitehead, Rev. Sylvester, 325
 Whiteside's Kite, 200
 Whitsuntide, 126
 Wilkinson, A. T., 147
 Wilkins, Professor, quoted, 140
 Willis, General, 281
 Willis, Mrs., Letter to, from Mr. Parker,
 332
 "Winer's Grammar to the New Testa-
 ment Greek," 290
 Woodhouse Grove, Purchase of, 5, 16
 Woodhouse Grove School, Boys entered
 at, 326
 Woodhouse Grove School, Routine at,
 342

Woodhouse Grove, Situation of, 18
 Woodhouse Grove, Trustees of, 17
 Wood, Mr. John, of Boston Spa, 262
 Wood, Mrs. James, 36, 92
 Wood, Rev. James, 35, 164
 Wood, Rev. Joshua, 112
 Wood, Rev. Robert, 92, 230
 Woolsey, Rev. Mr., 141
 Writing, Unsatisfactory, 132

Yeadon, 57, 199, 204
 Yeadon, Local Preachers at, 336
 Yeadoners, 57, 199, 204
 Yealand Conyers, 303
 York, Duke of, 102
 Young Men's Christian Association, 295
 Young, Rev. R. N., 124, 219
 Young, Rev. Robert, 325

Zealand, New, 273, 274, 279, 282, 293, 294,
 299, 315
 Zetland Isles, 117

BY THE SAME AUTHOR.

OBSERVATIONAL ASTRONOMY

— AND —

Guide to the Use of the Telescope,

CONTAINING

A LIST OF NEARLY THREE HUNDRED DOUBLE STARS
AND NEBULÆ,

With TWENTY MAPS OF CONSTELLATIONS, &c.

LONDON: SIMPKIN, MARSHALL, & CO.

MANCHESTER: J. E. CORNISH.

Price Four Shillings.

REMINISCENCES

— OF —

MANCHESTER FIFTY YEARS AGO.

MANCHESTER: J. E. CORNISH, 33, PICCADILLY.

Price Six Shillings.

“We have been much entertained and instructed too by the perusal of this most interesting book. If anyone should be tempted to speak of its contents as ‘gossip,’ he will do the author enormous injustice if he does not pronounce it to be the most delightful gossip imaginable.”—*Watchman.*

“A gentleman whose recollections stretch back to a period of fifty years ago, supposing that he has been in the habit of using his eyes and ears intelligently during that period (which Mr. Slugg certainly has), is sure to have something interesting to say. *This interest is not confined to the inhabitants of Manchester.*”—*Spectator.*

“The book is written with unaffected and charming simplicity, and is marked by conscientious care and industry, which has made it a labour of love. The work is admirably got up. Henceforth the author will be cited as not the least of our local historians.”—*Salford Weekly News.*

